

The Missionary Intelligencer.

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MEN AND MOVEMENTS.

"The true test of civilization is not the census, not the size of its cities, not the crops, but in the kind of *men* the country turns out."

This was the opinion of Emerson. It is a correct interpretation. A movement like the Restoration is measured largely by the men who lead it and advocate its claims. Men of great faith and great characters make mighty movements. It has always been so. A cause will partake of the spirit of its advocates.

Our preachers have made many splendid missionary churches. And the best missionary churches are not always the largest and financially the strongest. By no means. Some men of whom the brotherhood has scarcely heard have made small and comparatively unknown churches real leaders.

A preacher must see the whole world lost in sin. He must enable the church he serves to see the world with Christ's eyes, and feel for the world with Christ's all-inclusive heart.

The missionary character of the churches will partake of the spirit and purpose of the preachers. If they are men of faith in the Gospel, loyal in soul to Jesus Christ, yearning in Apostolic spirit for a great world task, then will the churches be mighty forces in sounding out the word of life. The one business of every church is to help bring the whole wide world to the feet of Jesus Christ, the only hope and Savior of all men.

The excellent work the Foreign Society has done, under God, is due chiefly to the faith and daring of as noble a group of preachers as the world has ever known. They are leaders, not only in a church, but of a brotherhood and of a nation.

Financial Exhibit.

The following exhibit indicates the receipts of the Foreign Society for the month of October, 1912:

	1911	1912	GAIN
Contributions from Churches.....	58	69	11
Contributions from Sunday-schools.....	39	40	1
Contributions from C. E. Societies.....	56	59	3
Contributions from Individuals.....	33	49	16
Amounts	\$5,489.54	\$7,018.73	\$1,529.19

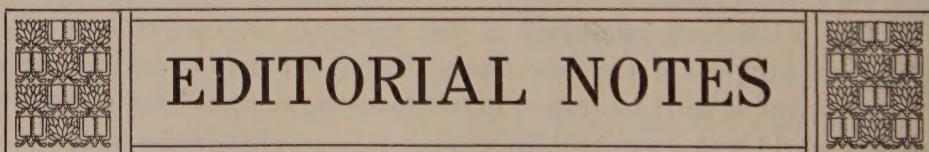
Comparing the receipts from the different sources shows the following:

	1911	1912	GAIN
Churches	\$2,042.43	\$2,352.40	\$309.97
Sunday-schools	950.31	734.40	*215.91
Christian Endeavor Societies.....	605.70	565.07	*40.63
Individuals and Million Dollar Campaign			
Fund	839.60	2,265.08	1,425.48
Miscellaneous	51.50	157.62	206.12
Annuities	1,000.00	50.00	*950.00
Bequests		894.16	894.16

*Loss.

Gain in Regular Receipts, \$1,685.03; loss in Annuities, \$950.00; gain in Bequests, \$894.16.

This is a good showing for the first month of the new missionary year. It will be noted there is a very encouraging gain. We are aiming this year to reach \$500,000. This will require a great leap forward. It will demand the earnest co-operation of every friend of the gospel and all who are seeking to save the whole world. We need and ask the prayers of all Christian hearts in our efforts. Let the churches and Sunday-schools be prompt in their preparations and in all their plans for a mighty enlargement. Send to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.



He shall see of the travail of His soul, and shall be satisfied.

Please study carefully the Financial Exhibit on the first page. This is always interesting.

The Foreign Society sent twelve new missionaries to the field last year. They

were much needed. The Society hopes to send more this year.

The churches should begin at once their plans for missions during the new missionary year, which began October 1st. Not slothful in business, fervent in spirit, is a good motto in these matters.

Last week a friend sent us \$600 for the support of a missionary during the year. This evidence of substantial interest is duly appreciated. We hope many others will follow the good example.

Mrs. Harper, the mother of Mrs. D. E. Dannenberge, who is visiting in Nankin, has recently been engaged for a time as a matron of the Girls' School in Nankin. She will be associated with Miss Emma Lyon.

Professor F. E. Meigs, referring to the University of Nankin, says, "It is absolutely impossible for any student to graduate from the University of Nankin without having a good knowledge of Bible history and doctrine."

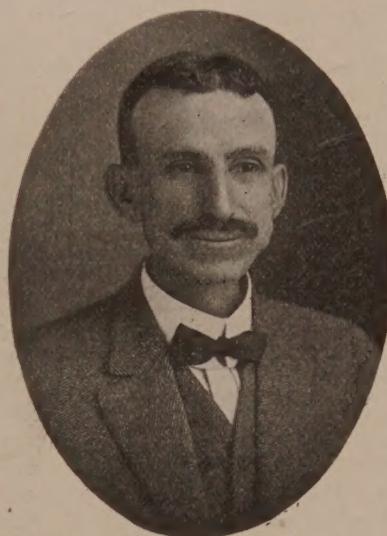
It is hoped every reader will peruse carefully the editorial in this issue on "A Marvelous Opportunity for Inspiring the Church." The Livingstone Centenary will, we believe, mark a distinct epoch in the advance of missionary interest and inspiration. No one can afford to miss the full possibilities of this great campaign.

We are hoping to receive a number of annuity gifts this year from Christian men and women who have grown gray in the Lord's service and who need an income on their savings while they live. Please speak to your friends about the advantages of this plan. The Foreign Society has received more than \$450,000 in this way.

If you use the Budget Plan in your church, or the Duplex Envelope, permit us to suggest that you make an every-member canvass before January 1st. It is desirable to have every member giving to missions as well as to the current expenses of the church. And it is hoped such churches will forward their gifts for Foreign Missions monthly, or at least quarterly.

While special attention is given to David Livingstone and to Africa this year, it must be borne in mind that the work in other fields must not be overlooked or slighted. The interest in the

Livingstone Centenary must be a lever to lift up all the work of the Society. If this is not the case, the celebration will work injury rather than benefit to the missionary cause.



J. HARRY ALLAN, SUPERINTENDENT OF
MISSIONS, WINCHESTER, KY.

We have at our disposal five Japanese costumes, one each for a man and a woman, and three small children. They are made of fine Japanese crêpe and daintily embroidered. The entire lot may be purchased for \$50, which is much below cost. We will be glad to give further information to any one who is interested. The costumes belong to one of our missionaries.

A number of churches failed to have their offerings reach the Foreign Society in time to be credited on the missionary year ending September 30th. Would it not be well to attend to the offerings earlier in the year, rather than defer to the last day and hour? Every church should take its offering not later than March. Already a number of churches are laying their plans in this direction.

The Commissioners of the Nerbudda Division at a formal and public Durbar in the Hoshangabad Town Hall on the 3d of September presented Dr. C. C. Drummond with a Durbar medal. Dr.

Drummond felt that other missionaries were just as worthy of a medal as himself, but is glad that the government is willing to recognize our work in this way.

Steps have been taken to put up a new building on our Bible College campus in Tokyo, Japan. It will be used not only for a classroom, but also for a church for the congregation which has grown up in and about Takinogawa, that part of the city where the college is located. This is an important step, and we are much gratified to be able to erect this much-needed building. It will require \$5,000 or \$6,000.

The Foreign Society has some copies of the booklet, "Alexander Campbell as a Preacher." While these copies last, one will be given to every subscriber to THE MISSIONARY INTELLIGENCER. Those who come first will be served first. The subscription price is 50 cents. All orders may be sent to F. M. Rains, P. O. Box 884, Cincinnati, Ohio. The INTELLIGENCER is one of the best magazines of its kind in the world.

One missionary contributed \$100 towards Miss Gretchen Garst's traveling expenses from Des Moines to Japan. This was a sum which she had laid by with which to purchase a typewriter. A few days after making this generous gift she received a letter from her brother saying that he would get her a typewriter as a Christmas gift. The brother knew nothing at all of her gift to the Society, but the Lord knew and rewarded her accordingly.

The Foreign Society is not planning to hold any rallies this winter. This method of enlisting new churches, and increasing the interest and devotion of those already enlisted, has been used for more than a dozen years, and has proved most profitable. With the Million-Dollar Campaign in the field there is no one left to conduct a great series of rallies. This year the Society must rely on other methods to secure the funds needed for the support of the work already in existence and for its enlargement.

A good friend writes: "I enclose my subscription. Please send me the November issue of the INTELLIGENCER, as I do not want to miss a single number of the magazine. Since coming to Washington we have been cut off from our own church and people, but we feast on our missionary paper. It is so full of interesting matter. We have watched every article from Brother Corey, and our prayers have been with him while on the long journey to Africa."

James Ware, of Shanghai, China, writes: "Brother O. F. Barcus, our new missionary, arrived here on the 2d of October. He is a fine young fellow and full-of joy in being in the work. He is just the kind of man we have been praying for. He has taken hold of the language by the horns—and the Chinese language is all horns—and it will not be long until he has subdued it. Pray for him that he may have health and happiness in the work for many years to come."

Secretary Corey's journal of his African tour is now on the press. It will present the intimate, personal observations of a man traveling in the interests of the Kingdom in the heart of Africa. It will be a book of about 150 pages, fully illustrated, and will sell for 25 cents, five copies for a dollar. A copy ought to be in every family in our brotherhood. It would be well to send in advance orders. We fully expect to have it ready for mailing a week before Christmas.

We regret to learn that William Durban, who has been connected with the Society for many years, is suffering from a nervous breakdown. His medical adviser says that this is the result of strenuous mental exertion. It is fifty years since he preached his first sermon, and all the time since he has been preaching constantly as well as writing indefatigably. The sympathies of a great host of his readers will go out to him in his affliction. The Lord grant him a speedy and complete recovery.

Ray E. Rice, who is under appointment to go to India, and who is now in

the College of Missions, in Indianapolis, and in Butler College, conducts the boys' activities in the Irvington Church. In addition he has just received the appointment of chaplain in the School for Boys at Plainfield, Ind. He took the chaplaincy because he thought it a good opportunity and a great privilege to assist five hundred boys ranging in age from eight to twenty-one years. Mr. Rice has special qualifications for work among boys and young men.

It will be sad news to many missionaries to learn that Mrs. R. G. Platt, of 53 Kingsley Road, Liverpool, England, passed away on the 21st of last June. Mrs. Platt made a beautiful Christian home for scores of weary missionaries as they passed to and from their varied fields of labor. She lived to serve, and even in her long illness hid her affliction, that she might minister to those who came seeking rest and shelter. Her faithful husband bore well his part of the burden. She was a faithful disciple of Christ, but she kept open house for all missionaries.

At the last meeting of the Executive Committee, November 1st, Mr. and Mrs. George R. Quiggin, of Birkenhead, England, were appointed missionaries to go to Japan. They will not enter that field, however, for about one year. Mr. Quiggin is a graduate of Hiram and Yale. He married a daughter of Joe Coop, of Southport, England, who is so well and favorably known to our brotherhood generally. These splendid young people are exceptionally well prepared in mind and heart for work in the Sunrise Kingdom.

At the same meeting of the Executive Committee, Miss Lulu Snyder, of Muncie, Ind., was appointed a missionary to Nankin, China, to be associated with Miss Mary Kelly. It will be remembered that Miss Kelly works at what is known as the South Gate, Nankin. Miss Snyder took high rank in her studies at Transylvania University. She has done good work in her local congregation at home. Miss Kelly is in great need of some one to be associated with her in her trying experiences.

Guy W. Sarvis, Nankin, China, says: "The University of Nankin now owns about forty-five acres of land in a fine location, and plans are in process for the erection of several new buildings and residences. The Union Medical School has come into the university. Six missions are represented in it. The Union Bible Training School, which is separate from the university, and which has now four missions co-operating, but expects soon to have at least two more, is flourishing, both as to attendance and as to good feeling among the students and Faculty."



MRS. LAURA D. GARST,

our Iowa field assistant, has done a great work during the year that has just closed. She has visited eighty-two places and was in the field 180 days, besides a vast amount of work on correspondence, etc., which she did at home. She made 260 addresses, besides speaking to over four thousand students in public schools—most of them high schools. She traveled over nine thousand miles last year and acted as superintendent of missions of the State Christian Endeavor Union. She has done a great work in creating a State-wide interest in missions. The influence of her work can never be estimated.

Because of the David Livingstone Centenary the Foreign Society is planning its Mission Study campaign with

Africa as the field this year. A new edition of "Daybreak in the Dark Continent" has been prepared, with a whole chapter on Livingstone. There are abundant helps for the teaching and study of this fine book. Secretary Corey's story of his African missionary tour, in a cheap edition, will be ready to be used for supplementary work with it. Mrs. Dye's "Bolenge" will also be in much demand. Why not have a great Mission Study campaign on Africa in every church?

We are glad to announce that the Foreign Society will soon have four new missionary books from the press: "Epoch Makers in Modern Missions," by President McLean; "Sunshine and Shadow on the Tibetan Border," by Mrs. A. L. Shelton; Secretary Stephen J. Corey's Journal of his interesting tour through the Congo; and "Ten Lessons in World Conquest, No. 2," also by Secretary Corey. President McLean's volume is being published by the Fleming Revell Co., New York, and will sell for \$1. Mrs. Shelton's book is published by the Society; the price will be 50 cents. The Journal of the Congo tour will sell at 25 cents, and the "Ten Lessons in World Conquest" at 15 cents per copy.

The Louisville Convention was greatly inspired by the presence and addresses of J. E. Williams, vice-president of the University of Nankin, China. He spoke before the Board of Managers of the Foreign Society and at the regular Foreign Society session, besides being speaker at the Brotherhood banquet. He brought great messages concerning the work of missions in China, and especially emphasized the remarkable union educational work being done in the University of Nankin. Mr. Williams is a Presbyterian, and his Christian spirit and magnanimous viewpoint illustrates the splendid spirit of co-operation existing in this school, in which our people are so deeply interested.

There have been several weddings among the missionaries of the Foreign Society recently. Chas. P. Hedges, of Africa, and Miss Lulu Bowyer, of Illinois, were married in September and will

soon sail for Africa. Mr. T. A. Young, of Indiana, and Miss Stella Lewis, of Japan, were married during the early summer and are now in Tokyo, Japan. The Chinese Revolution has made one man happy, at least. It compelled Dr. W. M. Hardy to flee from the Tibetan border to Eastern China, and now the news comes that he takes Miss Nina Palmer back with him as his wife. George B. Baird, of Luchow-fu, China, and Miss Eva May Raw, of Nankin, are also one of the happy newly-married couples.

Mr. and Mrs. R. A. Doan, of Nelsonville, Ohio, have taken the support of Guy W. Sarvis, of Nankin, China, as their Living-link missionary. The readers will recall that E. S. Ames, pastor of the Hyde Park Church, Chicago, made a statement before the Louisville Convention that his church would release its Living-link support of Mr. Servis in order to show that there was no ulterior motive in such connection between the church and Mr. Sarvis and for the sake of harmony. Mr. Sarvis continues as a missionary of the Foreign Society and will be supported by Mr. and Mrs. Doan. The Society has every confidence in Mr. Sarvis, and this confidence is shared by all our missionaries in China who are in intimate touch with him and his work.

Dr. J. F. Davis, of Portsmouth, Ohio, gave \$20,100 to the Foreign Society on the Annuity Plan during his life. After his death, about two and a half years ago, a suit was brought by one of the heirs to compel the Foreign Society to return the \$20,100. The court promptly ruled that this could not be done, that the annuity bond which the Society issues is a perfectly proper legal document, and that Dr. Davis had a right to dispose of his property as seemed wise to him. This is one illustration of the advantages of the Annuity Plan over a bequest. The money has been in the Lord's service many years already and is beyond the danger of legal technicalities. The good business judgment of Dr. Davis all through life was strikingly illustrated in this and other handsome gifts on this plan.

The following is a list of the ailments of the 143 patients treated in a missionary hospital in China during one week only: 2 abdominal tumor, 4 amputation, 1 ankylosis of jaw, 2 carbuncle, 2 constriction of œsophagus, 1 diabetes, 1 emphysema, 2 abscess, 1 anaemia, 13 cancer and other tumors, 2 ulcers. Eye ailments: 7 conjunctivitis, 2 increased blood vessels, 3 pterygia, 10 trachoma, 3 cataract, 13 entropion and trichiasis, 3 miscellaneous, 5 scars, 7 ulcer. Tuberculosis: 2 glands and skin, 2 foot, 1 knee, 2 sternum, 2 glands of neck, 2 femur, 1 hip, 1 spine. Other cases: 2 favus, 3 gangrene, 1 haemorrhoids, 1 heart disease, 2 itch, 1 nephritis, 2 opium habitues, 3 ringworm, 1 shot wound of shoulder, 4 special cases, 7 fistula, 4 gynaecological, 1 hallucinations, 2 indigestion, 2 necrosis of jaw, 1 obstetrical, 3 rheumatism, 1 shot wound of arm, 1 skin infection, 1 wart, 2 dysentery, 1 epilepsy.

One of the most wonderful sessions our people have ever experienced in a National convention was that conducted by A. E. Cory, of China, and his Million-Dollar-Campaign team at Louisville on Thursday morning. It was spiritual, challenging, and prophetic. The audience was greatly stirred. E. A. Gongwer, David Teachout, Dr. Dye, D. O. Cunningham, Bruce L. Kershner, and Dr. A. L. Shelton made brief, telling speeches, and then A. E. Cory closed with an address which formed the climax to the service. There was great enthusiasm when he announced that already \$700,000 had been pledged toward the special fund of a million for Foreign Missionary enlargement and equipment. This enthusiasm was greatly increased when it was announced that the campaign would not stop with the million, but that the Foreign Society, the American Society, and the Christian Woman's Board of Missions would combine in a great campaign for two million more.

An Iowa woman writes to Mrs. Laura D. Garst: "You remember the copy of 'In the Shadow of the Drum Tower'

I received from you some time ago. I told you how I appreciated it. I have been keeping it on the go ever since. It got into the hands of the president of our Ladies' Aid Society, and she suggested that the society read it a little at each meeting. You know it is rather bad for 'Aids' to get to talking of their neighbors, but not so bad if those neighbors are in China. Well, that is what they did, and some one suggested that they take up the support of a native worker in some place. Then some one said, 'If we are going to do that, why not have an Auxiliary?' So they organized one, all because they became interested in your book. Really, it is interesting to see the difference it has made in their attitude toward the whole missionary work." Already the Society is in the third printing of this charming book from Mrs. Garst's pen. Why not invest fifty cents in a copy and set it to work as this good woman did?

TEN LEADING CHURCHES.

The following are the ten leading churches in gifts for Foreign Missions last year, including offerings from church, Sunday-school, and Endeavor Societies:

Louisville, Ky. (First)	\$2,985
Denver, Colo. (Central).....	1,625
Akron, Ohio (High St.).....	1,512
Cleveland, Ohio (Euclid Ave.)	1,393
Los Angeles, Cal. (First).....	1,350
Beatrice, Neb.....	1,200
Des Moines, Iowa (Univ. Pl.)	1,160
Chicago, Ill. (Hyde Park)....	1,100
Fresno, Cal.	1,059
Chicago, Ill. (Englewood)....	1,006

TEN LEADING STATES.

Ohio	\$64,516
Missouri	35,570
Kentucky	31,181
Illinois	28,454
California	28,173
Indiana	22,776
Iowa	17,854
New York	11,765
Pennsylvania	11,076
Virginia	10,694



EDITORIAL

A Greater Program for the Year.

The Foreign Society is starting on the new year with greater plans and prospects than ever before in its history. Those who were present at Louisville will remember with what enthusiasm the program of advance was greeted. Our people have entered upon a new epoch of missionary interest, and we trust that the work of this year upon which we have just entered will reach by far the highest tide yet attained. The new watchword for the year, adopted at Louisville, was, "\$500,000 in the regular receipts, twenty-five new missionaries in the fields, and the completion of the Million-Dollar Campaign." We confidently expect that these aims will be reached, and we steadfastly set ourselves to the task of their realization.

The Million-Dollar Campaign has been a surprise and delight to us all, and our lack of faith has been rebuked again and again by its wonderful progress. Prayer has been back of it all, and God has given a striking answer to the appeals raised to him in behalf of this great work. Already about three-fourths of the million is assured. These pledges run over five years and will make possible, when the campaign is finished, \$500,000 for new equipment on the field and \$500,000 for new missionaries and added maintenance. The plan is to complete this campaign this year. The success of this special movement will mean the necessary addition of at least eighty

new missionaries within the five-year period. It is proposed to find and send out twenty-five of these during this year. The pressing need for these new workers is simply beyond any power to tell.

The attaining of \$500,000 this year in the income of the Society is a perfectly possible goal. This will mean \$100,000 more than last year, but we believe with the added impetus which has come with the educating influence of the Million-Dollar Campaign, aided by the rising tide of missionary interest everywhere, that it will be realized.

Along with these general ideals it is hoped that large success will be met by several other special campaigns. In connection with the celebration of the David Livingstone Centenary next March we are hoping to introduce mission study into every live missionary congregation, and through the pastors and leaders to have, as far as possible, a missionary book read in every home. No one can measure the value of such a campaign if successful. Plans are already largely perfected for a great movement of missionary education in the Sunday-schools and Endeavor Societies.

Never before has such a full-rounded or all-inclusive year's campaign been mapped out by the Foreign Society. May we not hope that there will be a great concert of prayers on the part of the supporters of the work that the ideals of this year's campaign may be realized?

"Not for Christ's Sake."

In his autobiography Benjamin Franklin tells of his experiences with George Whitefield. Franklin advised Whitefield to build his orphanage in Philadelphia rather than in Georgia, which was then destitute of materials and workmen, and to bring the children

to that city. Whitefield rejected his counsels, and Franklin refused to contribute to the enterprise. "I happened soon after," Franklin wrote, "to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he

should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded, I began to soften, and concluded to give the coppers. Another stroke of his oratory made me ashamed of that and determined me to give the silver; and he finished so admirably that I emptied my pocket wholly into the collection dish, gold and all. At this sermon there was also one of our club, who, being of my sentiments respecting the building in Georgia, and suspecting a collection might be intended, had, by precaution, emptied his pockets before he came from home. Toward the conclusion of the discourse, however, he felt a strong desire to give, and applied to a neighbor, who stood near him, to borrow some money for the purpose. The application was unfortunately made to perhaps the only man in the company who had the firmness not to be affected by the preacher. His answer was, '*At any other time, Friend Hopkinson, I would lend thee freely; but not now, for thee seems to be out of thy right senses!*'

With Franklin and Hopkinson the desire to give was the result of an impassioned appeal, and was not inspired by the love of Christ. Their emotions were profoundly stirred, and they determined to respond, and solely for that reason. In the same connection Franklin states that Whitefield used sometimes to pray for his conversion, but never had the satisfaction of believing that his prayers were heard. Between the two men there

was a mere civil friendship, sincere on both sides, that lasted to the death of the great preacher. Had Whitefield's prayers for the conversion of his friend been answered, Franklin would have given his money for Christ's sake, and not because he was moved by an eloquent sermon.

On another occasion Whitefield wrote Franklin of his purpose to visit Philadelphia, but knew not where he could lodge when there, as his old friend and former host had removed to Germantown. Franklin wrote him, "You know my house; if you can make shift with its scanty accommodations, you will be most heartily welcome." He replied that if Franklin made that kind offer for Christ's sake, he should not miss a reward. Franklin wrote him, "*Do n't let me be mistaken; it was not for Christ's sake, but for your sake.*"

Doubtless there is much giving of money and much hospitality extended without any thought of Christ. Among Christians it should not be so. Whatever a Christian does, whether he eats or drinks, or gives of his substance for any good purpose, he should do it in the name and for the sake of the Lord Jesus. A Christian should give as he has purposed in his heart, and not because he has been moved by an eloquent speaker. In his giving and in everything else he should be constrained by the love of Christ, and not by any lesser and lower motive. What he does should be done for Christ's sake, and not for the sake of a fellow-servant.

Meeting of the Federal Council of Churches of Christ in America.

The Federal Council of Churches of Christ in America will hold its second quadrennial meeting in Chicago, December 3d to 10th. The appointment of Chicago's vice commission by former Mayor Busse, which brought in the anti-segregation report; the ending of the divorce mill in South Dakota, where any one might get a divorce after a three months' residence and a secret hearing; the stopping of gambling in New York State under Governor Hughes, who was

a charter member of the Executive Board of the Church Federation; the stopping of a Sunday carnival in San Pedro, Cal., when the American fleet under Admiral Evans arrived; the amicable partition of Alaska and of Porto Rico among the different communions, so that there should be no overlapping, and many other similar achievements are among the specifications of work accomplished either by the National or local church federations which illustrate the

work for which the Federal Council of the Churches of Christ in America was founded.

A closer union of organized labor with the church; effective temperance legislation and reform; international peace and arbitration; uniform marriage and divorce laws, and the raising of the standard of family life are among the subjects to be discussed and concerning which advanced movements have already been made.

On Friday evening a rally of young people's organizations will be held in the Second Presbyterian Church, Michigan Avenue and Twentieth Street. Robert H. Gardiner, former president of the

Brotherhood of St. Andrew, of the Protestant Episcopal Church, will preside. The speakers will be Vice-President-Elect Marshall, Charles R. Brown, dean of Yale University Divinity School, and Rev. Wilbur F. Sheridan, general secretary of the Epworth League of the Methodist Episcopal Church.

The mass-meeting to which labor unions, brotherhoods, and all men's organizations will be especially invited will be held Sunday afternoon in the Olympic Theater, with provision made for overflow meetings. The speakers will be William Jennings Bryan, Washington Gladden, and Professor Walter Rauschenbush.

The Opening Prayer.

At the opening session of the Foreign Society at the Louisville Convention, October 17th, the following prayer was offered by J. J. Castleberry, of Mayfield, Ky. It profoundly impressed the Convention and prepared the hearts of the people for the inspiring sessions which immediately followed.

Our Father, we thank thee for the great redemptive purposes of thy heart. We thank thee for the church; born of thy love, inspired by thy spirit, and instinct with thy life. We thank thee for its exalted ideals, its tender ministries, its thrilling triumphs. May it with united and victorious tread march ever onward, "fair as the moon, bright as the sun, and terrible as an army with banners."

We thank thee for every agency which thou hast ordained for the lifting up and saving of the lost race. Especially do we thank thee for the great Missionary Society under whose auspices we come together this precious hour. Thou hast put the seal of thine approval upon its work, and it stands to-day "like a tree planted by the rivers of water bringing forth its fruit in its season." We pray for the men of God who daily breathe their consecrated spirits upon it, a force who, in sunshine and shadow, are guiding its destinies. Strengthen them by thy might. Direct them with the wisdom which cometh from above. Cheer their hearts with ever-increasing

success, and establish thou the work of their hands.

We invoke the Father's richest blessing upon the faithful missionaries who have left all and followed thee. May thy word be their "pillar of cloud by day and of fire by night." Throw thine arms unfailing around them and draw them to thy bosom, and may they feel the heart-throbs of thy love.

We delight in the fellowship of this great convocation. As we tarry here for a while—whether we sing or pray or grapple confronting problems—may it be in the spirit of the meek and lowly One. Grant us a vision of God, and as we go down from this holy mount, may it be with our faces shining. Open our eyes to the outstretching fields of opportunity, and may we lose all self and pride in the mighty task to be done. Help us ever to keep "the unity of the spirit in the bonds of peace." Hasten the day when all thy people shall be one—in name and in purpose and in effort—that the world may believe on Him whom thou hast sent.

We crave a baptism of love and an all-absorbing passion for righteousness, service, and achievement. May we return to our homes with quickened hearts and a new inspiration. Grant that the coming year may be the richest and the most fruitful thus far in life.

We beseech thee that soon we may hear the watchman's exultant shout,

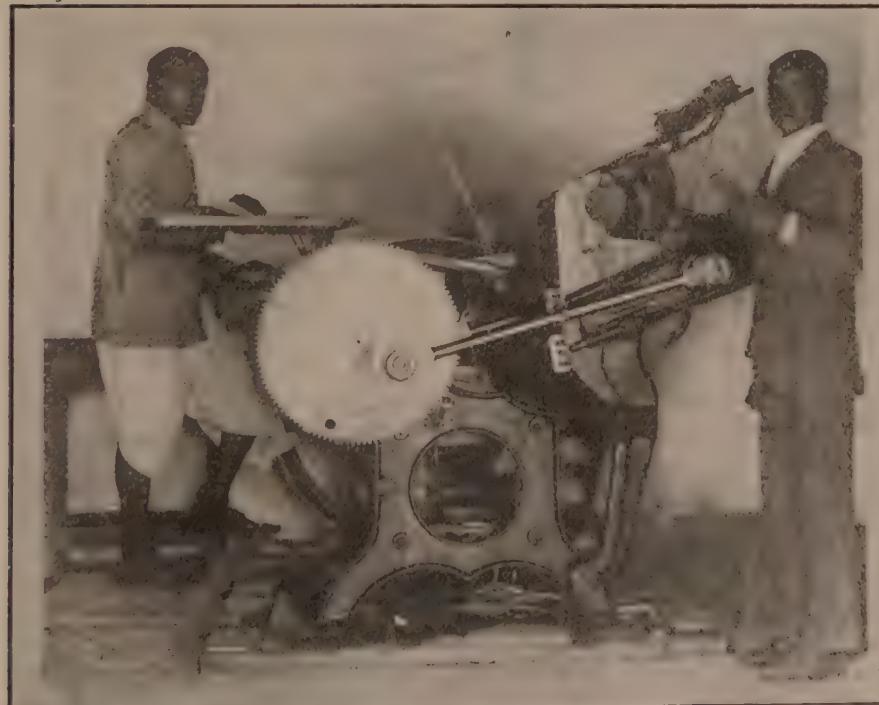
"The morning cometh," and at last, with songs of victory upon our lips, we shall pass into the habitation of the redeemed; and laying our sheaves, gath-

ered through toil and tears, at thy feet, we shall receive from thy hand the crown of a blissful immortality. In Jesus' name we ask it. Amen.

Jubbulpore Press Destroyed.

The printing press in Jubbulpore, India, has been totally destroyed by fire. Hon. T. W. Phillips gave George W. Brown \$2,000 for a press to print his book entitled, "The Church of Christ." The press is an indispensable adjunct to the work in India. On it leaflets, a weekly paper, and books of various kinds have been printed. Several of the students in the College of the Bible work part of the time on it, and so earn

enough to pay their way through the school. There may be many who would like to contribute to the erection of a far more commodious building than the one destroyed, and to supply type and press and all the other appliances of a printing office. When William Carey's press burned, about a hundred years ago, and the fact became known, money poured in on him from all sides until he had more than enough to replace that which had been destroyed.



Jubbulpore Press.

Dr. J. H. Kellogg.

Dr. Kellogg is one of the best, if not the best, friend of missionaries in the world. He takes pleasure in doing everything in his power for their comfort and good. Dr. Kellogg has a brother who is a missionary; he has traveled



DR. J. H. KELLOGG.

much and has seen many missionaries at work; he has collected a great number of missionary curios from all parts of the world.

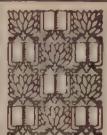
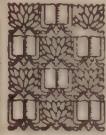
In the Battle Creek Sanitarium, the greatest institution of its kind in existence, missionaries of all communions are received on the most generous terms.

Board and room are furnished for five dollars a week for the first four weeks; for seven and a half for the second four weeks; and for ten dollars for the third. There is no charge for medical examinations or treatment or for surgical operations. There is a fee of ten dollars for special expenses in surgical cases. Bath-room treatments, mechanical Swedish movements, manual Swedish movements, electrical appliances, and physical training are free. For each massage treatment the charge is twenty-five cents; a special nurse costs fifteen cents an hour. Instruction in hydrotherapy, nursing, and cooking is free. The Sanitarium does not expect to make one penny in the case of any missionary.

The Battle Creek Sanitarium is a philanthropic and missionary institution. Dr. Kellogg is a renowned surgeon and performs nearly all the operations. The table is as good as that of any hotel in America. The food is the best the market affords and is abundant in quantity. The service is unexcelled anywhere. There is worship in the parlor every morning, and lectures or entertainments almost every night in the year. The guests do not make a display of dress or jewels. The sanitarium is an institution in which a missionary can feel perfectly at home.

Dr. Kellogg is held in the highest esteem by hundreds and thousands of missionaries who have been helped by him and the Sanitarium of which he is the distinguished superintendent.

The spiritual life of the Church at home is, in a large measure, dependent upon the part taken in the evangelization of the world. There is no such thing as inactive and unfruitful spirituality. Neither can unselfish effort in a world of sin be long continued without raising the standard of the spiritual life of those who make the effort. These two forces act and react upon one another until spiritual vitality becomes the corollary of missionary effort as missionary endeavor springs from new spiritual vision. The life that is hid with Christ in God is the life of power that will lift this world, lying in darkness and sin, into the light of the gospel of Jesus Christ. The hope of the Church to-day is in the wider ministry that knows no bounds of language or race, and that will not falter so long as a child of God is ignorant of a Father's love.—*Edinburgh Report.*



CONTRIBUTED ARTICLES

"The Only Daughter."

MARY L. CLARKE.

In my parents' home in England hangs a picture bearing the above title. In it is shown the love and anxiety of the parents and of the old family doctor. Everything is done, and no expense spared, that her life may be saved. The comfortable, cozy room contrasts only too favorably with the rooms in which sick folk lie in this country.

In the course of the past twelve years—with the exception of one furlough and a few vacations spent in Damoh at zenana work—I have come across some sad cases where "the only daughter" has died. Let me tell you of two or three.

The first shall be of a little girl five years old, perhaps. She was a merry little tot and very attractive in her very full and very long skirt, jacket, and head covering, her jewels and bright-colored glass bracelets. She was the joy and life of the parents; her death has left a wound that time has not yet healed. Both parents have been sad ever since. Had the child lived, she must soon have been married and passed from her parents' guardianship to that of the husband's family. That, too, is a great grief, but not so poignant as that caused by the death of the loved child, for the girl is sometimes allowed to visit her parents, the expense being borne and all arrangements made by the parents for bringing her home.

The parents do desire boys rather than girls, partly because of the expense of the girl's wedding, and later on the dreadful separation, and a good deal because women are lightly esteemed. Nevertheless the parents do lavish affection on their little daughters.

Come with me to another home. Both parents are middle-aged, the grandfather quite aged, all broken up because they will never hear the voice of the only

daughter (in this case too the only child) again. The girl was a pupil of mine, about sixteen years of age, very eager to learn to read and write, and loved the Christian songs she learned to sing with me. I missed her cheerful face when she went to her husband's home in a village in the district.

The next news I had of her she was dead. On receiving news of her illness, the parents set out in a country cart, only to find their daughter unconscious, from which state she did not recover. Her father has read the New Testament and is very much interested in it. The last time I went to their house he was ill and before me prayed to Jesus Christ to help him.

In another home I visit, the only daughter has gone to her husband's home in Allahabad, and when I inquired, "When was Dibi coming home to visit them?"—tears stood in the mother's eyes as she told me they could not afford the few rupees to pay her fare home.

I could multiply such cases, but with one more close these sidelights on Indian home life.

Yesterday I visited the home of one of the pupils in the Girls' School. She is a dear child, studious, and learns her lessons quickly. She is precious to her parents, more so because she is the only one of three daughters left to them. Not long ago her sister died, to the parents' great sorrow. The mother's eyes are dimmed, and her hair almost white since the daughter died. Binni does some of the work of the house, but not overmuch, as the mother wants her to have time for school and for play.

Many and many a woman has wept her eyesight away weeping for those who are not. They sorrow as those who have no hope.

Friends, it is hard to comfort them at

such times. It seems as if the only thing one can do is to ask them a few questions, sit or stand by in silence for a while, then go sadly away.

Of course, we preach the Risen Christ to them daily. Their belief in Janm-Janm—birth after birth—is firmly rooted in their minds and seems to come

like a bird of prey to eat up the comforting words we have spoken to them.

May the day speedily come when the victorious Christ shall have overcome all superstition and sin so rampant in this people, so religious, yet so far from the way of truth!

Damoh, India.

Missionizing on a Chinese Wheelbarrow.

DR. ELLIOTT I. OSGOOD.

The wheelbarrow is omnipresent throughout Central China. It is the Chinaman's freight train, farm wagon, and carriage, but the foreigner rarely goes aboard. Among our stations along the Yangtse River we have to this the one exception, that at Nantungchow. That city lies four miles back from the river, and we usually take a wheelbarrow. On one side we check our baggage, and on the other side we ride.

The Chinese wheelbarrow is a well-balanced affair. The big wheel is hung in the center. A framework around this prevents one's clothing getting against the wheel. A low shelf out on either side furnishes a seat or place for strapping on the baggage. So the wheel is the center of the barrow. A strap from the handles runs over the barrowman's shoulders, but the wheel is so near the center that he does not carry much load. It is a science, however, to balance and push forward three or four hundred pounds over uneven ground.

We can sit on a side of the barrow facing forward, with our legs hunched up and our feet resting against a brace in front, or we can sit sideways and hang our feet off in space, unless one's legs are too long for the space. In Shanghai, where these barrows are much used by the women who work in the cotton mills, we have seen eight and ten women and girls on one barrow, four or five in a row on each side. That means that on the macadamized Shanghai streets a barrow man can push along seven or eight hundred pounds of live freight.

For the river steamers there is no landing place at Nantungchow. A big flatboat is rowed out from the banks, bringing the oncoming passengers. A

big rope is flung to it, and it is fastened to the steamer's side. Then the scramble off and on begins. Yells, calls, and expletives are hurled off and on as well as passengers and baggage. Every one is in a desperate hurry. The whistle blows, the ropes are thrown off, and the flatboat heads its nose for the shore.

As soon as it touches, the excitement begins again. Wheelbarrow men are bidding for passengers and loads. It is a wonder baggage and passenger are not torn in pieces. But slowly the "presto changes," and there you are, sitting on one side of a barrow, and the squeak has begun for Nantungchow. The barrow-man uses little oil. The axle is wood, and when one piece wears out he gets another. It is a fine test of the condition of one's nerves when he can ride that four miles and forget about the barrow-squeak.

Before we leave the river bank we want to take a last look at it. It is the last time we will see it just as it is. That bank is forever changing. The river at this place is probably fifteen miles wide. The incoming ocean tide beats up against this northern bank and wears it away. The swing of the river and the ebbing of the tide beats it again. Since our mission began its work in China the river has eaten away nearly five miles of this rich farming country. The village has to be constantly set back from the devouring waters. The houses are built of heavy reeds fastened together in large sheets. The roofs are thatched with these reeds. So, when the inn-keeper and the storekeeper finds the foundations of his house falling, he picks his house to pieces, taking down a whole side at a time, and moves a little farther inland. It had been four months since

my last visit to the place, but the changes in the foreshore were very marked.

The great plain reaching back from the Pacific for from 100 to 150 miles has been built up by the action of the waters through ages. Along the Yangtse it is very rich, having received the wash of all the Yangtse Valley. Crops never fail. Every foot not occupied by canals, homes, and graves is under cultivation. The ever-present beggar which we see around Chuchow is scarcely to be found there. Graves take too much space, and so the frugal farmer takes up the bones of past generations and deposits them in an earthenware long crock and utilizes the place to bury the more recent dead. The pots of bones form a sort of border around the family burial-ground. On these burial-plots is about all the room they can find for the planting of trees. The population is dense.

Accompanied by the barrow's squeak we roll on up the narrow dykes, overhang the edge of canals, into which a slip on the part of the barrowman would precipitate us, across bridges built especially narrow for wheelbarrow traffic, and along the winding edges of the cultivated fields.

Girls and boys are in the fields picking the cotton. Men and women are cutting the rice. Donkeys and men and barrows are wending their way on the narrow path between fields, carrying heavy loads of rice bundles. They are "bringing in the sheaves," and most of them seem to have the gladness that fills the heart after the toil of summer's sowing and cultivating. The harvest has come. Never mind the hard toil of carrying the grain to the threshing floor, the beating of it out over benches or by flails or under the tread of the buffalo on the threshing floor; the winnowing and the drying. The harvest is in sight.

I saw, but a few days before, some poor refugees coming down from the Chuchow hills carrying the heavy grass bundles which they sell for fuel. They would get enough to buy a little fuel. What a different feeling must have been in their hearts cutting away day by day that wild grass and selling it on the streets, and the hearts of these reapers of a full harvest after the summer's toil!

It was the wide difference that lies between Boaz; the owner of the fields, and Ruth, reaping the remnants left by the reapers.

After an hour or more of the wheelbarrow's squeak we see in the distance across the level country the corrugated iron roofs of the mission homes. We step into the compound gate, and there are the friends. They have been looking for us—Dr. and Mrs. Poland, and Foster, the only foreign boy in all that region. Mr. Bowman, who has just joined the Nantungchow station, and whose wife will be with him in a few days, is also there. You might be a king or a queen, and they would not give you a warmer welcome. It is good to see some one with a white face and who talks real English.

They, too, have begun to reach the harvest time. For some fifteen or more years—first as an out-station, and then, later, as a resident station—they have been sowing the seed. It has gone along with the slowness and monotony of wheelbarrow traveling. There have been many "squeaks" to wear on the nerves, but they have kept at it. Last year the Johnsons went home on furlough. Only they and God know the hardships they have endured in these past years, often alone at the station. They were believers in a harvest, and kept at it.

Our old veteran Chinese evangelist, Mr. Shi, and his wife went down from Chuchow while the Johnsons are absent. Dr. Poland has just finished the fine new hospitals, for the building of which C. C. Chapman, of California, gave \$5,000. It will be a great power for the sowing and reaping there.

Just a couple of weeks before I went they had their first big reaping. Through reading-room, street chapel, and personal visiting Shi had won many to accept Christ. Dr. Poland and his wife, busy with putting up the hospital, had used the very building operations to win a number of boys they had picked up by the wayside and set to work. In the presence of a great crowd Dr. Poland baptized by a lakeside thirty-two men. Later, Evangelist Shi, at the church, baptized thirteen women and children. The harvest time had made

them forgot the weary days past when they had often gone forth at early daylight to the plowing and the planting. Now they were "coming home rejoicing,

bringing in the sheaves." The harvest makes all the past sufferings and hardships worth while.

Chuchow, China.

A Lighthouse Without a Lightkeeper.

DAVID RIOCH.

The subject of this sounds rather strange, almost tragic, for any one can picture the seaman in a storm looking out eagerly for the well-known lights that many times kept him off the rocks, but to-night, in his extremity, no lights appear to show him his danger. The lighthouse-keeper is not at his post. The lighthouse is there, but there is no keeper of the lights, and the seaman is going to his destruction.

A few years ago Mrs. Rioch and I had been sent to Hatta to complete the building of the bungalow, whose foundations were in, and to open up the work. With gladness we went, even though we knew it would be lonely. The walls of the house were soon up, and just before the rainy season set in the bright tiled roof was put on. When the walls outside had been plastered and whitewashed, the building with its red roof and white walls could be seen a long way off. One day a native gentleman from the town came over and in conversation said to me: "This place, with all its many trees, is known as the 'Garden of Darkness.' You have built a lighthouse in it." I said, "May it prove a lighthouse not only to this garden, but to the whole country around." It became such. The people, as they grew to know the missionaries, realized it was a place where they could find help and sympathy.

A few days ago it became necessary for me to go out to Hatta to look over the property. I can not tell with what feelings of sadness I went into the place. I found it just as beautiful as ever, for we have no mission bungalow in India with such splendid surroundings or more truly homelike. It was evening when I reached there, warm and pleasant; but when I stepped into the house a chill struck me. No warm hand-grasp of a missionary of the Cross, glad to welcome

me, but a heathen watchman greeted me. Somehow the words of the Prophet startled me, "Watchman, what of the night?" What kind of an answer could this poor heathen give me? None.

As night came on I lighted a hand lantern I had with me, and, with the bats sailing around my head inside, and the hoot of an owl outside, I sat and thought of the happy days we had spent there, of our hopes and ambitions, of those who followed us when we were called to other work. I thought of the friends made, the meetings held, the villages visited, the poor fed, the sick healed. I thought of the man who had spoken of the house as a lighthouse, and now, I said to myself, what is it? A lighthouse without a lightkeeper. Then the words of the Master came to me, "He that putteth his hand to the plow and looketh back is not worthy of me." Who has looked back? I have. You have, or this beautiful place dedicated to the Master's work would not be the home of the bat and the owl, but would be indeed and in truth what it was intended to be—a lighthouse to lighten the people. But now the lights do not burn there.

As I sat in that place, with a sad heart, I could in fancy see Satan smile and his imps dancing around the place in glee. Then I could see the sad, sorrowful face of the Master looking as he looked on Peter after the great denial. Think, brethren, of this place; realize the shame that a people so numerous, so prosperous, can permit such a disgrace to come on the name of the Master before the heathen who witness our failure. For years we have pleaded for men as our ranks have been depleted. Those stationed at Hatta had to be taken for other, greater work. How long will Hatta be without its lightkeeper? This rests with you.

Damoh, India.

The Christian Business Man and the Million-Dollar Campaign.

E. A. GONGWER.

(The following is his address before the Louisville Convention.)

In the seven minutes allotted to me I am supposed to give you the reasons why the business men of our church are interested in this campaign for an enlarged equipment for our foreign work. Seven most excellent reasons are simply the names of the countries in which our missionaries are in need of enlarged facilities to carry on the work already undertaken and to extend the Christian influence to the regions beyond, even to the uttermost parts of the earth. These are Africa and China, Cuba and the Philippines, Japan and Tibet, and India. The mere mention of these countries makes the need of each loom up large, and throws wide open the door of opportunity for Christian business men to do big things. This is the day of big things. The power of big business is being felt in the political and commercial world as never before. Why should the Christian business man not make his big business count for the work of the Master?

In a hundred years we, as a people, have taken place in the front rank of religious movements. Our work with heathen foreign lands is only thirty-seven years old, a little more than the period of one generation. We are beyond the experimental stage. Time was when Brother McLean and his fellow-workers, who were all too few, had to give us reasons why we should give to foreign missions. But now our missionaries, sent out in the faith inspired by the zeal and enthusiasm of Brother McLean, have returned to us to tell the wonderful stories of the victories of the cross, bearing the fruits of the promised land, even the precious souls of men and women. While faith in our Master's promise that He is with us always is necessary, we have but to open our eyes to behold the glory of the Lord, and open our ears to hear the stories of modern miracles wrought by the men and women of God whom we have sent forth to the harvest field of the world.

The need is urgent for more men and

women, more schools and chapels, more colleges and hospitals—better buildings and equipment at stations already established, and better means of reaching out to new stations.

My business brothers, if your business has reached the capacity of your plant, if you are running your establishment day and night, twenty-four hours every day, every foot of space utilized and



E. A. GONGWER,
Treasury Dept., Washington, D. C.

every employee working to his full ability, and yet there is a growing demand for your wares, what will you do? Across the street you see one of your competitors enlarging his plant, putting in new equipment, adding to his force, multiplying the output of his establishment. You are as able to increase your plant as he is to increase his. What are you going to do about it? Why, like a reasonable, sensible business man, you will lay your plans to increase your factory, that you may have a larger output to supply the growing demand for your product.

"That's the situation in our foreign field—poor quarters and inadequate facilities to carry on the work so as to meet all demands made upon our missionaries. Go with Dr. Dye to Bolenge and see him perform a surgical operation upon his kitchen table! Look in on Dr. Shelton, on the roof of the world, and see him housed in a stable loft! Go to China with Cory and see your missionary shut the doors in the face of inquiring people seeking the truth and the Christ, just because you have not given them the facilities to provide a place large enough to hold all who would hear and be healed of their bodily and spiritual ills!"

There comes ringing down the ages the admonition of the Great Apostle to the Gentiles, "To be diligent in business, serving the Lord." Too many of us have heeded only the first of the admonition and are all diligence in business. Is it not about time for us with the rewards of our diligence and the fruits of our business to be "serving the Lord?"

This campaign is not urged on us because the Methodists, Baptists, Catholics, Congregationalists, and others are doing greater things than ever before, but because it is the will of the Master—It is Christ's command, and the test of our love for Him. Never was greater opportunity offered to the business man of the Church of Christ. If I were a preacher and had to have a text to fit this opportunity, I'd select the words of the people of Israel when they said, "Know ye not that Ramoth-Gilead is ours; and we are still and take it not?"

It seems so far away;
And we are busy here and there,
The livelong day.

We dream of some time when
These hindering tasks shall all be done
And then,—O then!

Ah, dreamer! While you wait
The days and years are slipping by;
What if too late?

Now is the time. This is the day of salvation.

A few days ago I saw a motto on the front page of a religious bulletin, as follows:

"WE CAN DO IT IF WE WILL, AND WE WILL."

There are men and women ready to go, but the funds are not in hand. There are buildings—schools, chapels, hospitals, workshops—to be built, but the wherewithal is not in the Lord's treasury. Jesus stands over against His treasury to-day as of yore. He holds out His pierced hand—pierced for your sins and mine—to receive your offering, and that sweet, manly voice says, "Go ye into all the world and preach the gospel to every creature." If we do our part, the banner of the cross will be planted on the far horizon, and the songs of the redeemed will roll back the incantations of heathenism until they are lost in the midst of the deep. The heathen are our inheritance; yet we are still and take them not. We can if we will, and in the name of Christ we will!

A Visit To the Congo Mission.

EIGHT WEEKS WITH THE MISSION STEAMER OREGON.

STEPHEN J. COREY.

THE OREGON INDISPENSABLE.

To be sure, the whole of my eight weeks' visit to the Congo work was not spent on the *Oregon*. At the same time the steamer was always headquarters, and, with the exception of a few nights at Bolenge and a few more during itinerates in the forest, the close of each

busy day found me seeking my night's rest on board this splendid Battleship of the King. All told, I traveled about 2,200 miles on the *Oregon*. There are four comfortable cabins on the steamer, and during all these weeks mine was the one dedicated to the memory of Dr. Harry Biddle and furnished by his wife and brothers. It is hardly necessary to

say that the sacred memory of this consecrated pioneer, who gave his life for the Congo, was a constant source of inspiration to me. His life and service were brief, and he did not even have the opportunity of seeing Bolenge, after its



The church at Longa waiting to welcome our party on the *Oregon*.

purchase; nevertheless his sacrifice for the Congo that he loved was not in vain. Only God can measure what it has meant to the work.

A mission steamer is indispensable to our Congo work. I believed such was the case before. I know it now. To conduct our present work without it would be like evangelizing the Mississippi Valley with only canoes on the rivers and forest paths overland as avenues of communication, with the necessity of transporting most of the living supplies and much of the material for buildings from St. Louis as a base. Each of the other missions on the Upper Congo have their steamers: the Presbyterians, the American Baptists, the Congo Bololo Mission; and the English Baptists have two. The Catholics have a number of steamers.

THE STEAMER A RELIGIOUS INSTITUTION.

The *Oregon* is a religious institution. You are awakened at five in the morning

by the bell which calls the crew to morning worship. A few minutes afterward the steamer resounds with a hymn sung in the Lunkundo tongue, and then follows prayer by the captain or one of the crew. With the exception of the captain, who is a missionary, the steamer men are all natives. There are three wheelmen (the strain is heavy on these men, and they must work by relay), two engineers, two firemen, four anchor-men, one watchman, and about fifteen workmen to cut wood and load it, besides loading cargo and helping push the steamer off sandbanks, if she is so unfortunate as to strike them. Then there is the cook and table boy, making a force, all told, of about thirty men. This is quite a company, but fortunately American wages are not required by Congo native workmen. The wheelmen and engineers receive from \$75 to \$125 each per year, as they are skilled men, while the rest of the crew average about \$25 per year. All the native men furnish their own food. The headmen and nearly all of the crew are Christians. The unconverted ones are usually soon led to accept Christ by their zealous companions. Dr. Jaggard brought the steamer from Bolenge down to Stan-



Mrs. Herbert Smith and her orphan girls at Lotumbe.

ley Pool, in the lower Congo, to meet me. After reaching Bolenge, A. F. Hensey took charge and remained with me until I left the steamer again at Stanley Pool on my way home. We did not suffer an accident or stick on a sandbank the whole journey. We are fortunate in having very resourceful missionaries on the Congo, men not only proficient in the regular work of a missionary, but who can build a house or run a steamer, as occasion may demand. R. S. Wilson was sent out during our centennial year to construct and navigate the *Oregon*. He superintended the construction and did a fine piece of work, but, unfortunately, broke his health down doing it. He is now in America, but hopes to return to the work soon.

VISITING OTHER MISSIONS.

Our journey from Stanley Pool to Bolenge, a distance of about five hundred miles, occupied eight days, including stops for cutting and loading wood for the steamer's consumption. We had the pleasure of visiting briefly all the Protestant mission stations on the Congo, from Stanley Pool to Bolenge. These are the Congo Bololo base and transport station at Leopoldville, on the Pool; the English Baptist transport station at Kinshassa, also on the Pool; the American Baptist station at Chimbiri; the large English Baptist station at Bolobo; and, finally, the American Baptist work at Ikoko, on Lake Tumba, about seventy-five miles below Bolenge. Besides these I visited the Christian Alliance mission at Boma, the Congo capital, near the mouth of the river, and the Swedish, the English Baptist, and the American Baptist stations at Matadi, the Congo commercial city at the head of ocean navigation on the Congo, where the railroad begins its 250-mile journey around the Livingstone falls and cataracts to Stanley Pool. I also had the good fortune of visiting the Union Baptist Evangelistic Training-school at Kimpese, on the Lower Congo. I was much pleased with the work being done at these various posts. All of these missions preceded us in entering the Congo; the English Baptists and the Livingstone Inland Mission, now the American Bap-

tists, being the pioneers. These early workers toiled through the terrible years of Congo misrule and atrocities, and helped much in opening the way for the other missions coming later. Our own work, being the newest, owes much to the difficult foundation work of these early pioneers who followed Livingstone and Stanley, and through great hardship, much suffering, and even death, blazed the way for a new Congo for Christ. I shall speak more at length of these missions in my fuller report of the visit to the Congo.

GREAT WELCOME AT BOLENGE.

We reached Bolenge about ten in the morning of July 5th, and a great welcome awaited us. Fully one thousand people were gathered on the slope of the high beach, and as we drew near we could hear them singing as with one voice, "Bringing in the Sheaves." Mr. and Mrs. Hensey and Miss Eck were in the midst of the people waiting to welcome us. As soon as we had anchored, the gangplank was taken to shore, and the missionaries came on board to greet us. After a few moments of happy fellowship we answered the good-natured clamor of the people on shore by going to them and shaking hands. The new missionaries, Mr. Holder and Mr. Hobgood, and I then ran the gauntlet of a thousand people, all anxious to shake hands at once. It took about an hour and a half to go the rounds. It was a wonderful welcome.

BEAUTIFUL AND BUSY BOLENGE.

Mrs. Dye fitly described Bolenge in her book by that title when she called it "Busy and Beautiful Bolenge." It is certainly both. The prettiest spot on all the Congo, as far as I saw it, is this, our first station. Green grass everywhere, and the whole station set in a bower of palms, mangoes, and orange trees. Neatly outlined little streets run through the station grounds. These are kept nicely swept each day by the school boys. These same boys also keep the grass well cut.

At Bolenge we have three missionary family homes, a single woman's home, a dispensary, a printing office, a store building, and the large new church to

be used partly for the Bible College. It is a well-equipped station and only needs a good hospital and dormitories for the Bible College to make it complete. But above all this, Bolenge needs more missionaries. Mr. and Mrs. Hensey and Miss Eck are trying nobly to look after all the work of the station. No small force could do better than they are doing. Mr. Moon, who is captain of the *Oregon*, is now home on furlough, as is also Mr. Hedges, who manages the printing. We should have a physician at Bolenge and one man should devote his whole time to the Bible College. Thus two more families are needed most urgently. It has not been possible to complete the Bible College because of the fact that there has been no one to take charge of this work.

THE STATION AT HIGH TIDE.

I remained about a week at Bolenge, and the experiences of those busy, happy days will never be forgotten. It was the time of the quarterly incoming of evangelists, visiting Christians from a distance, and candidates for baptism. Bolenge has about seventy-five evangelists of her own, who preach in villages cov-

ering the larger Bolenge district. These men brought with them groups of Christians and inquirers. There were present between seven and eight hundred of these visitors. On Sunday two hundred and nine were baptized in the Congo. There were one thousand, two hundred and forty-seven at Sunday-school, and over one thousand at communion. A great Endeavor service was held on Friday night, with eight hundred members in attendance. Many of these people had come a distance of from three to five days through the forest. The thank-offering in our money amounted to nearly \$100. It would be hard to compute the real value of such an offering to these people. It is doubtful if the average income of all the people contributing would amount to more than twenty-five cents a week. Of course, this was Bolenge at high tide. The local membership of the church is about three hundred, and the Sunday-school about the same. As yet it seems wise to keep the membership of the little groups of disciples in the distant villages of Bolenge district with the Bolenge congregation. Mr. Hensey is showing rare skill in the management of this large district. It



The 209 candidates for baptism at the river's edge, Bolenge Station. Their confession of faith in Christ has been taken and prayer is being offered before the baptismal service.

would be impossible for him to bear the burden if it were not for the great help of a fine church board of officers at Bolenge and a group of strong evangelists in the field.

ON TO LONGA.

From Bolenge the *Oregon* took us up the Busira River to Longa, near the mouth of the Momboyo. On the way we stopped at Coquilhatville, the capital of the Equator district, and enjoyed an interesting visit with the governor (*Commissaire Generale*) of the district. He took us through the government experiment plantation and served us with dinner.

At Longa another hearty welcome awaited us from Mr. and Mrs. Eldred and the Longa church. This is a new station, but good progress has been made, both in the church membership and the station equipment. Mr. Eldred has a unique feature in the work at Longa in the way of a school for the study of the French language. This is very important, as French is the official language of the Congo, used by State officers and traders alike. The congregation was lined up on the beach to meet us, singing a gospel hymn; and as the steamer swung in they gave us the military salute, and then a long salutation in French in perfect unison. Here again was the hearty handshaking and the enthusiastic welcome.

A STATION CUT FROM THE JUNGLE.

Much must be done from a physical standpoint to develop a mission station in the heart of Africa. A few brief years ago the spot where Longa station now stands was a dense forest jungle. To fully appreciate what that means, one has but to attempt to penetrate one but a few yards. The growth is well-nigh impenetrable.

In planting a station, all of this must be cleared, and then the ground laid out in careful order. Longa is now a beautiful spot, as pretty as Bolenge in many respects, although it lacks as yet the stately and matured beauty of the older station, where palms, mangoes, and other trees have been growing for many years. We must remember that

Bolenge was laid out and planted by another mission more than twenty years ago. Through the untiring work of Ray Eldred and Dr. Jaggard two brick-houses have been erected at Longa, besides a brick store and medicine house. For these the bricks were all burned on the station, and there are sufficient of these now on hand to go far towards the construction of a hospital. A good mud-wall, thatched-roof church has also been constructed, which serves as well for the day school. These are the incidental things already accomplished, aside from the regular missionary work. Longa is a very important station. It is on the great Busira, near the mouth of the Momboyo. Up this last river seventy-five miles is Lotumbe; up the Busira something more than one hundred miles is Monieka; seventy-five miles downstream on the Congo, below the Busira's mouth, is Bolenge. So you see Longa is the hub in our wheel. It is a difficult field, owing to the fact that the Catholics are quite strong and oppose our work bitterly, and also because the church at Longa has never been able to get much of a constituency from the native village of Longa itself. But in the back country there is a strong work, and Brother Eldred has recently opened up a very promising out-station work up the Bolingo River, sixty miles to the north. The great need at Longa is *more missionaries*. Dr. Jaggard has been obliged to go to Monieka, and Mr. and Mrs. Eldred are alone. There should be at once another family in Longa, so that Brother Eldred will be free to do the much-needed visitation among the back villages. It is impossible for him to go and leave Mrs. Eldred alone on the station, so far from any other missionaries. Longa is a splendid opportunity for a medical missionary. The rivers will bring patients from four different directions, besides the population back in the forest.

We had a most refreshing visit at Longa. Sixteen were baptized on Sunday, and others are awaiting baptism up the Bolingo River. The church was well filled with a reverent congregation at all the services. An excellent day school is being conducted in Lunkundo besides the school in French mentioned

above. Mr. Eldred is conducting much industrial work. He did much pioneer work at Bolenge and in that district before going to Longa.

From Longa the steamer took us up the Momboyo River to Lotumbe. We had brought Dr. and Mrs. Jaggard and the Bolenge missionaries along, and now Mr. and Mrs. Eldred joined us, that we might all have a conference together on reaching Herbert Smith and Mrs. Smith at Lotumbe. The Momboyo appears to have nearly the volume of the Ohio, although it is but a secondary tributary of the Congo.

A LARGE CHURCH AFTER TWO YEARS.

Two years ago the Lotumbe site was granted to us by the government. Less than two years ago Mr. and Mrs. Smith, who had been on the Congo but a few months, went alone to take charge of the work. The church now has over four hundred members. We baptized sixty-seven on the Sunday spent at Lotumbe, then seventeen more the following Sunday up the high Momboyo, and Brothers Smith, Hobgood, and Holder baptized forty-four more up the Lokolo River a week later. All of these in the Lotumbe field, making 124 baptisms for that

church during my stay. Mr. and Mrs. Smith and a large crowd met the steamer at the beach. Again our hands and arms were made lame by the enthusiastic handshaking. There are one hundred boys in the Lotumbe day school. These were lined up on each side of the path, and after we had all marched through between them and under an arch displaying a motto of welcome, they joined in singing, "Cling to the Bible." Then they all repeated a large part of Mark 14 in concert, and afterwards a boy of sixteen gave quite a remarkable address of welcome in the Lunkundo tongue. One is astonished at what has been done here in a little more than eighteen months. A large tract of land has been cleared from the dense jungle, and a mud-and-thatch church, carpenter-shop, and various other small buildings erected, besides the construction of an excellent mission home. This latter was largely done by Mr. C. P. Hedges. The few days and the Sunday spent at Lotumbe were cheering indeed. It hardly seems possible that in so brief a time so large a church, giving every evidence of reverence and solidity, could be built up. Many of the candidates who were baptized during our visit came from a long



Four old heathen Mpakas (village elders) of Monieka, together with Timothy Iso, the evangelist, who has done so much to build up the Monieka church.

distance. Seven men who had heard of the teaching in a vague way through others, walked and canoed ten days from the far headwaters of the Lokolo River to be taught more perfectly and baptized. The two new missionaries, Mr. Hobgood and Mr. Holder, remain at Lotumbe to hold the work, while Mr. and Mrs. Smith come home for a much-needed furlough.

EXPLORING THE HIGH MOMBOYO RIVER.

After spending some time in conference over the problems of the work and in planning for the future, we embarked on the *Oregon* for a week's journey up the high Momboyo. Already evangelists had gone into this far region, and reports had come that there were people awaiting baptism. We steamed over one hundred miles up this swift river, through the great forest to Iyete, where evangelists had gone a year before. There we found a large village, a populous back country, and many people deeply interested in the gospel. I shall never forget the great joy of the two lonely evangelists of this far region as they welcomed us. They indeed "leapt for joy." On Saturday, while Mr.

Smith and the others were examining the candidates and planning for the work at Iyete, Mr. Eldred and I marched through the forest about twenty-five miles on a trip of missionary exploration. We found a large population, well-constructed villages, and a very hospitable and kindly people. The people had never seen a white teacher before, and to the most of them the gospel was entirely unknown, yet they welcomed us and asked for teachers. We returned to the Momboyo about ten miles above Iyete on Sunday morning, and the paddlers who had come to meet us took us down in a canoe to the *Oregon* again, which we reached in time to baptize the seventeen waiting candidates. These were the first baptisms in this great new district, and the communion service held under the trees near the *Oregon* was also a revelation to the people. One of the reasons for our journey was to look out a new place for a future station. The field is great and ready for the harvest. Somewhere near here we must have a station some day. God grant it may be soon! For hundreds of miles farther up this river there are multitudes of people who have never heard the faintest whisper of the gospel.



R. Ray Eldred and a group of his native evangelists at Longa, Africa. There are about forty evangelists who radiate from this center and preach in the distant villages.

THE MONIEKA WELCOME.

After returning to Lotumbé for a day, we journeyed back to Longa, and then steamed up the Busira a day and a half to Monieka, our newest and most wonderful station. Dr. and Mrs. Jaggard accompanied us to be the first missionaries for these people. A great welcome awaited us. Timothy Iso, our strongest evangelist, has had charge of this work for two years. It is less than four years since the first work was done there by our people. After we had baptized the 160 waiting candidates, this new church had over six hundred members on its roll.

A GREAT WORK IN A GREAT VILLAGE.

Monieka is one of the largest villages I have seen in Africa, and is only separated by a mile or so from another town almost as large, called Longa. Monieka has been a famous town for its warlike people and chief, and not until five years ago was the State able to collect tax from these people. Indeed, it was the furious fight and defeat of a State officer and his solicitors by this town that attracted our missionaries to it. From the beginning the old chief and his people have been friendly to our work. The

Monieka people are militant and enthusiastic in their Christianity. I shall never forget the wonderful welcome accorded Dr. and Mrs. Jaggard and the rest of us as the *Oregon* landed at the beach. The mud church is one hundred feet long, and was packed and overflowing at the Sunday services, and the people sit much closer together in Africa than in America. They have a wonderful way of sitting at an edge-wise angle and packing in like sardines in a box. One of the remarkable things about the Monieka work is the number of women who have been baptized. We found a group of fifty-two "refugee" women awaiting baptism. Nearly all of these were from a distance, and in every instance they were plural wives of heathen men, who had abused them because they listened to the teaching of the evangelists who had come to their towns. Finally they had fled from their evil husbands and come to the mission station for protection and teaching. Practically all of these are young women. One of them had slept in the forest four nights on her way. This woman had not heard an evangelist, but from friends had learned that "there was salvation at Monieka," as she expressed it. I wish to say much more about this most inter-



Part of the crowd at Bolenge beach to meet Secretary Stephen J. Corey and party on the steamer *Oregon*.

esting station in a fuller report of my visit to Congo.

SPYING OUT NEW COUNTRY.

From Monieka we went on the *Oregon* up the high Busira River about 150 miles beyond Monieka to spy out the land for evangelistic work and a possible future station. This was an entirely new field, far beyond where the teaching had ever gone. The farther we traveled the greater native population we discovered. A marvelous field is open to our people far up this river, even a week's journey by steamer beyond the point we reached. Everywhere we went the teaching was welcome. In one large village on the river bank where we stopped to teach, the crowd of people and the five assembled chiefs all begged that teachers be sent at once. The chiefs said that they would at once begin to build a house and chapel for the teacher. I shall never forget the sight of that company of heathen people standing on the bank as our steamer pulled away, calling after us for a teacher as far as we could hear.

ATTACKED BY CATHOLICS.

The Catholics have reached a few of these people near the State posts and trading stations, although a white priest has never visited this section. From these native Catholics we received the only opposition experienced during the trip. The heathen people welcomed us everywhere. One night on this trip Mr. Hensey and I were attacked by a company of these Catholics. We were in the heart of the forest, in a large village, and Mr. Hensey was teaching the people with the stereopticon. The village people were very friendly, and a large crowd had gathered. Suddenly a company of Catholics from a nearby town of their own rushed upon us with clubs. We might have suffered serious injury if the Christian steamer workmen had not heard rumors of pending trouble and slipped through the dark forest for several miles to protect us. As it was, there was some hard fighting that night during the three attacks made upon us, and we came to appreciate as never before the fearlessness and loyalty of the *Oregon's* crew of Christian workmen. I

shall speak further of this experience and its significance in a fuller report.

We found a great untouched region for a new station some day, and without doubt a field where the history of Monieka could be repeated. The people are the most decidedly heathen of any we saw, but friendly and willing to hear the teaching. On beyond this point the *Oregon* can go five or six days up the Busira, and then a small boat can go many days further, and still be within the territory of the Lonkundo-speaking tribe. We are the only people who can reach these needy natives.

DOWN RIVER AGAIN.

After this journey we returned with the *Oregon* to Monieka, where we spent a second wonderful Sunday, and then left Dr. and Mrs. Jaggard in their little mud house to take up that great work. The *Oregon* then steamed down the river to Longa. Twenty-five miles from Longa, Ray Eldred met us with two dugout canoes and native paddlers, and took me up the little Bolingo River with the intention of visiting an important outpost far up this stream and baptizing some waiting candidates. After a day's paddling through the great forest we reluctantly abandoned the trip because of low water and the multitude of fallen trees barring our progress. Brother Eldred opened up this Bolingo work about a year ago and stationed evangelists among these people. Already the work shows great promise, and there have been a number of baptisms. Paddling down the Bolingo and Busira on our return journey, we joined the *Oregon* at Longa again, and then pursued our way to Bolenge.

IN THE MOBANGA COUNTRY.

We left Bolenge on August 20th, and, coming down the Congo fifty miles to the mouth of the Ubanga River, we steamed a day's journey up this great Congo tributary to visit an outpost and study the field. Our evangelist and school-teacher at the town of Bobanga received us with much joy. There is a group of twenty Christians in this town, and we have more evangelists and Christians farther up in the interior of the Mobanga country. Here we have an-

other great field which is entirely unoccupied. The Ubanga is about the size of the Missouri, and for its entire course, from far East, where it rises, a few miles from the Nile, to its mouth, there is not a Protestant missionary and no teachers save our own little group near the river's mouth.

GOOD-BYE TO CONGO.

From the Ubanga we steamed down the Congo to Stanley Pool, and on August 30th I bade good-bye to the *Oregon* and its crew, including Captain and Mrs. Hensey and Miss Eck, and took the train to Matadi, to catch my steamer home.

Thus I have but briefly sketched the visit to Congo and my eight weeks with the steamer *Oregon*. It was no easy task to say good-bye to the missionaries as I parted from them at the various stations, and finally left the little group of three on the *Oregon*. They had made my journey so delightful and had planned in so many thoughtful ways to

help me to study the people, the field, and the stations. The fellowship had been very sweet, and I had seen so much of their noble work, and shared so in their joys and problems that to say good-bye was almost like saying farewell to a work of my own. However, I think the keenest pang I felt was on saying farewell to the faithful native crew of the *Oregon*. I will no doubt see the missionaries again, for they are of my own land and race, but it is not probable that I shall see again those faithful black faces that became so dear to me during the eight weeks on the *Oregon*. I can hear their distant shout of farewell yet, as I turned to wave at them when far up the beach under the African palms, "Mpele, Akendo belacio." *Mpele* was the native name they had given me, the name of a former great chief of Bolenge, who had prophesied years ago of the coming of the white man. *Akendo belacio* means "a good going to you." May God bless you, my black friends and brethren, as you take the good ship *Oregon* on her mission of light!



Dr. and Mrs. L. F. Jaggard with Secretary Corey in front of their little mud home at Monieka.

A Marvelous Opportunity for Inspiring the Churches.

THE LIVINGSTONE CENTENARY.

At Blantyre, Scotland, on March 19, 1813, David Livingstone, the great African missionary, was born. The coming year is to witness a celebration of the one-hundredth anniversary of his birth, altogether without precedent in missionary history. Protestant churches all over the world are to recognize the time from January first until Easter as a period of education and inspiration, with David Livingstone and Africa as the theme. This period is to culminate in a great celebration of the anniversary of his birth on Sunday, March 16th; Sunday, March 23d, or the very day of his birth, Wednesday, March 19th. The possibilities for missionary education and interest contained in the centennial celebration of this great man are simply unbounded. The heroic and romantic element in the life of the world's greatest traveler and explorer will stir the hearts of a great host of people who have never before been seriously interested in missions. Here is a point of contact for a spiritual campaign never realized in quite the same way before. It behooves every pastor and church leader to take advantage of it for the extension of the Kingdom.

The following is a general outline of the methods to be adopted in this great campaign:

1. *A Campaign of Reading.* This will make known as far as possible the facts of Livingstone's life and career. Articles in local newspapers, the religious and secular periodicals, and a "Life of Livingstone in Every Home" will help to realize the general aim of the celebration. An abundance of literature has been provided. Splendid lives of Livingstone have been written for both old and young, and will be available at 50 cents a copy.

2. *A United Public Meeting in Every City.* Through the best possible local agency a public meeting should be held in every town and city on the 19th of March, 1913. The mayor or some other prominent local resident should preside, and a popular orator should

make the centenary address. In many localities a union prayer-meeting or church service will be arranged in place of a public gathering.

3. *A Celebration in Every Local Church.* This, of course, will need to be started by the pastor. He should call together his leaders very early in the new year and lay out his plan for the celebration in church, Sunday-school, and Endeavor Society. An exhaustive booklet of inspiring suggestions along this line is now being prepared and will be ready for mailing, free, by the Foreign Society by the first of the year.

Besides the above general plans, the plans for the celebration now being prepared provides for a sermon on Livingstone by the pastor, a Livingstone prayer-meeting, a mission study class on Africa with a final program, four brief Livingstone programs for the opening exercises of the Sunday-school, an African missionary play or pageant for the young people, and many other features.

Fortunately the interest of our own people is now somewhat centered on Africa, which will help in many ways in the development of these plans. Secretary Stephen J. Corey has just returned from his visit to our African mission. The story of his most interesting journey is now on the press. It is written in the form of his daily journal of observations, will be 150 pages, with illustrations, and will sell at 25 cents, five copies for a dollar. It ought to be read in every home. The interesting letters recently appearing in the papers have simply been leaves from this journal. Those who have read them will know what to expect in the book.

It is hoped the possibilities of the Livingstone Centenary will thrill all the religious leaders as those who have been preparing the material have been thrilled. The greatest plan for popular, consecutive, unified, inspiring, missionary education that has ever been thought out is now before the Christian world. We are sure our own people will not be behind others, but will help lead in this great enterprise.

Where Is Our Opportunity of Life If You Go?

BY HERBERT SMITH.*

*Herbert Smith writes as he sends this article: I wish it was possible that every minister and Sunday school superintendent in our great brotherhood could read the appeal of this old man, because this old man voices the cry of thousands of hearts here. "Where is our opportunity of life if you go?" is something I shall never forget.

We reached Tumba, on the high Loko River, at noon. It was our purpose, after baptizing the converts of an

inland town in the waters of the Loko, to get into our canoes and start for Lotumbe. The chief of Tumba came to see the people put on the name of Christ. It was something he never had seen before. He had heard about the gospel, and he was deter-

mmed to hear more. So, as we came from the forest, where we had removed our wet clothes, he was waiting in the path with these questions: "White men, your paddlers tell me you are going to leave my beach at once." "Yes, we must start to-day. It is a long way to Lotumbe, and we can not delay our journey any longer." "But, white man, do you know a missionary has never preached in my town of Tumba? You must stay to-night and tell me and my



people the Good News." "Yes, we would like to do that, but our steamer will be waiting for us at Lotumbe, and they will wonder why we are late if we do not start to-day." "Listen, white men. To-day you have baptized at my beach a great number of people. You stayed in their town three days. You have told those people things we have never heard. Why do you baptize people before our eyes, and then refuse to stay and tell us the reason?" "But I have already told you that our friends are waiting for us at Lotumbe, and—" "Yes, but you can wait just one night. The sun has passed overhead. You can not start to-day. Stay and tell us the Good News, or we will think you hate us. Where is our opportunity for life if you go?"

We stayed and showed the pictures on the Life of Christ. The old man brought the whole town to hear the Word. When we left, next morning, he asked, "What is the name of the evangelist who will come to live in my town?" We had given no promise that an evangelist would be sent, but the old chief had got over that point by asking what would be the name of the one who was coming.

It was a providence we stayed. It rained nearly the whole of the night, and we would have had to sleep in the open. Also, we arrived at Lotumbe ten minutes after the *Oregon*.

Lotumbe.

Union Work for India.

NELLE G. ALEXANDER.

The first week in September the Mid-India Missionary Association held its annual meeting in Jubbulpore. This is an organization of the missionaries of the Central Provinces and Central India. The day before the convention proper began was devoted to the formation of a Missionary Educational Union for this area. A constitution was adopted, officers elected, and an executive committee appointed. The first

practical work for which this committee is planning is the establishment of a union normal school for Christian youths. Though there are several mission normal schools for girls in the area, there is but one for boys. It is felt that the government schools, excellent as they are, do not for many reasons satisfy the requirements of missions. It is impossible for the missions to get a proportional number of students into these

schools, when the total number of Christian teachers required is considered in comparison with the total number of non-Christians. Consequently the executive committee of the newly-formed union was instructed to investigate this matter and to try to formulate a plan for a union school.

Another important matter discussed was a systematic course of Bible study for vernacular primary schools. Most work along this line is at present done in a very unsatisfactory way. A committee of missionaries who are at work along this line was appointed, and it is hoped that in the course of a year they may evolve some course which will be of benefit to all schools in the mission area.

During the regular sessions of the Mid-India Missionary Association several very interesting topics were discussed. The first general topic was, "How to Evangelize and Not Denationalize."

A most interesting and practical discussion took place on work among the

educated classes. The general feeling left by the discussion was that missionaries are quite neglecting this kind of work. Opportunities are many, and methods of work are to be found in abundance. There are students, lawyers, doctors, government officials, and many others, and practically all of them are willing to discuss religion; but they are neglected to such an extent that they sometimes inquire why this is, and whether they have not souls the same as the middle and the lower classes. So far as the Disciples of Christ are concerned, a more adequately manned force might help to remedy this. A subject which was a more or less vital one to nearly all missionaries present was the report of the Committee on Sanatoria for Consumptives. The committee had investigated two sites, both near Bilaspur. A series of recommendations was made looking toward the inauguration of this work, and including the formation of a trust body, representing the missions of the area, for the acquisition of property and the carrying on of the work.

Damoh, C. P.

Self-Support in Shanghai.

JAMES WARE.

Previous to the year 1909 a member of the Church had thrown his home open for nightly evangelistic services.



These were attended by men whose occupation kept them from all other services, such as "house boys." But the interest increased to such an extent that in 1909 twelve members of the Church met together and decided to rent larger

premises. A roomy building was procured in the Loong Tsing Li, a block of buildings at the end of the Seward Road, containing a population of not less than then thousand people. This place was used as a mission hall for some months, until a difficulty arose in the church at Miller Road, when some twenty-five

members withdrew and formed themselves into a separate church, still, however, retaining their connection with the mission. The breach was healed upon the return of their old missionary from furlough, since which time the church has grown in grace and in numbers; and it is to-day a veritable light in one of the most needy quarters of Shanghai. During the three years of its existence the church has added forty-six new members, all but two of whom are living worthy Christian lives. The monthly expenses, including rent, but excluding the pastor's salary, are \$35. The pastor, Mr. Li Lan-tsu, receives about \$18 per month from a legacy left him by an old relation, and this he regards as his salary. This amount is sometimes supplemented by gifts from the members. The relation in question was Mrs. Li's grandmother, who had previously cast off her grandchildren when they became

Christians. Shortly afterwards her only son, upon whom her Buddhistic hopes depended, died, and in her distress she was willing to listen to her grandchildren while they told her of the consolation afforded by the gospel. She then went to live with them at the chapel, and it was not long before she had transferred all her interest and zeal to the Christian religion. She allowed her grandson to publicly burn all of her idols and tablets, including a very valuable shrine. She then paid seventy dollars to have the electric light installed, and one hundred dollars for new benches and a platform. She died in great peace, rejoicing in and confessing Christ to the last.

The church can not boast of any rich members, as far as worldly prosperity goes, but they are certainly rich in faith and good works. Some of the officers of the church, especially, are "brethren be-

loved," and many of their actions prove how firm a hold the gospel has on them. As one of many instances which we might give is the following: A new treasurer was elected last year, and he found there was a deficit of ninety dollars, balance due to the old treasurer. But the latter, who is only a poor workman, would not receive it, saying, "The money has been expended in the Lord's work, and I can not take it back again." The officers of the three churches belonging to the Foreign Christian Mission in Shanghai form the Church Council, which holds regular meetings for the transaction of business. A day school is conducted at Loon Tsing Li by one of the members, who receives \$15 per month, or the amount realized by the monthly fees. The Miller Road School has also recently been put upon a self-supporting basis as a provisional arrangement.

Facts That Tell.

[Gleaned from "The Call of the World."]

In 1,800 the Scriptures were translated into sixty-six languages; to-day the Scriptures, in part or in whole, are available in more than five hundred languages and dialects.

There has been an average of one convert every hour of the day and night since Protestant missions entered Korea. The Korean Christians are an evangelistic, self-sacrificing, Bible-studying, prayer-loving people.

During the first fifty years of missions the average annual gain was 2,800; the next thirty years the average annual gain was 21,500; the next twenty years the annual gain was 25,600, and the last ten years the annual gain has been 85,200.

At the end of the second century there were 2,000,000 Christians; at the end of the tenth century 50,000,000; at the end of the fifteenth century, 100,000,000; at the end of the eighteenth century, 200,000,000; at the end of the nineteenth century, 500,000,000.

In Korea a union hymnal was issued some time ago, and the first edition of

24,000 copies was sold within the first few weeks. Nowhere have Christian unity and practical co-operation made greater progress than in the foreign missions of the American churches.

Of the increase of His government there shall be no end. (Isa. 9:7.) In the modern mission era it took one hundred years to gain the first million converts. The second million were added in twelve years. They are now being added at the rate of a million in six years.

It is unthinkable that there should ever be another Chinese wall shutting out all world contact. Edicts in force as late as 1870, ordering the death of Christians in Japan, are now exhibited only as relics of a buried past. The twentieth century is making hermit nations impossible.

On a journey around the world two years ago a Christian leader saw one church record in the Baptist Mission among the Telugus in which there were the names of 19,000 Christian converts. Forty years ago there were not more than half a dozen Christians in that section of India.

One hundred years ago the total contribution to the foreign missionary enterprise, from all the Christians of the world, amounted to about \$100,000 annually. To-day the regular annual income is at least \$30,000,000, or three hundred times as much per year as one hundred years ago.

At the beginning of the nineteenth century the missionary force was a mere handful. There was not one representative of the churches of North America anywhere in the non-Christian world. To-day there is an army of 22,000 missionaries, counting wives, scattered over all the continents and in almost every country of the world.

The Protestant Christian work began in Japan in 1858. In 1912 there were 75,000 Protestant Christians, among them twelve members of the Japanese Parliament. The influence of the Protestant Christians in the empire is out of all proportion to their comparatively small numbers, because Christianity began with the ruling classes in Japan.

At the end of thirty-five years of effort there were only six converts in China; at the end of fifty years there was less than fifty; but to-day, according to the China Year-book, there are 196,905. One missionary in Northern China reported recently that he had seen more Chinese accept Christ in the last nine months than in the previous nineteen years of his service.

The spread of the English language is one of the wonders of the age. The English language is spoken, at the present time, by nearly 200,000,000 people. In the Philippines more people to-day speak the English language than spoke the Spanish language after three hundred years of Spanish rule. The English language is the language of liberty, of law, of morals, of high ideals.

At the beginning of the nineteenth century the entire population of the United States and Canada was only about 5,000,000; to-day it is 100,000,000. In the same period of time the population of Europe has increased from 170,000,000 to 450,000,000. During this same hundred years the

population in some parts of the non-Christian world has declined, in others remains stationary, or the growth has been very slow.

At the beginning of the nineteenth century there were two important organizations in Great Britain. On the continent the Lutherans and Moravians were struggling heroically in the carrying on of missionary operations. There were scarcely more than a dozen missionary societies altogether in the whole world. Now there are 994 missionary organizations in Christendom. These have nearly all come into existence within the century.

World conditions are favorable to the spread of the gospel. That we live in a contracting world is strikingly illustrated by the fact that when Robert Morrison went to China it took him seventy-eight days to reach New York from England and four months to go from New York to China. Hunter Corbett, of China, who was six months on his way the first time he took the trip, made the journey a few months ago in twenty-one days.

One hundred years ago there was not one hospital or trained physician in the non-Christian world. To-day there are 1,653 hospitals, and 8,000,000 treatments in these hospitals were reported in a single recent year. The relief of suffering, the prevention and cure of contagious diseases, the successful war against plague, asylums for the insane and blind and deaf, homes for lepers and consumptives, rescue homes, prison work, famine relief—all these are recent forms of Christian service and are rapidly extending.

One of the most inspiring evidences of the widening sovereignty of Christ is that he has passed over the control of the territory of the world to the Christian nations. In 1600 seven per cent of the territory of the world was controlled by Christian nations, but to-day eighty-two per cent, so that the growth of the Christian control has passed in three hundred years from seven per cent to eighty-two per cent, while the control of non-Christian nations has decreased from ninety-three per cent to eighteen per cent.



AMONG OUR MISSIONARIES



Briefs from the Workers.

In the city of Nanking, China, on the 12th of November, George B. Baird and Miss Eva May Raw were married. They will make their home in Luchowfu. Miss Raw has been working with Miss Kelly in Nanking. Mr. Baird has been in Luchowfu for six years.

James Ware: Our schools have all started well and every department of the work is in full swing. Cholera has been rife in Shanghai, but I rejoice to say that all our people have been kept in peace and health.

Letters from the Field.

CHINA.

FORTY-FIVE BAPTISMS IN NAN-TUNGCHOW.

DR. M. E. POLAND.

Two weeks ago to-morrow I had the supreme joy of baptizing thirty-two in a lake near our West Gate. The next day our native evangelists baptized thirteen in the chapel. Of the forty-five in all, six were men in our employment. The six included my personal teacher. Last night we had our first prayer-meeting in the new hospital and five of these men led in prayer. Fifty others sat quietly and well behaved and listened. After the baptisms, I preached to the new and old converts. When asking them how much they had understood, they said, "We understood all you said and it was very helpful to us."

Writing of these baptisms, James Ware says that thirty-three were men, nine were women, and three were students. Among the candidates were an ex-military mandarin, two literary men with degrees, and several other literary men. Evangelist Shi says that it was a marvelous sight to see those proud Confucian scholars follow the Master through the waters of baptism in the presence of some 2,000 spectators. The city was profoundly stirred by the sight.

The C. C. Chapman Hospital was opened on the second day of October. This building will be of the greatest advantage to the Mission. It is a credit to the man who so generously furnished the funds to pay for it.

NEWS FROM LUCHOWFU.

G. B. BAIRD.

I have been back at my station since the first of September, and the work is starting off well. I expect to have everything going well so that my wedding in November will not interfere. I am planning on a vigorous campaign of advertising for the reading-room and library. I want to get the books circulating into the homes and the schools. The books are being well used as it is, but I want them in more constant use. The daily evangelistic meetings at the hospital are well attended, both the morning and the evening meetings. There is a soldiers' barracks between our compound and the hospital. Several months ago they threw the idols out of the city temple and turned it into their barracks. Many of them attend the meetings, but sometimes they are more of a source of disturbance than anything else. My evangelist at the hospital will go to the Bible College next year for special training, and I have no one in sight for his place as yet. Mr. Hsia is a promising man, and his training in the Bible College will make his work count much more when he comes back to me.

I made a trip to Liang Yuen this week. This is the first time I have been out there since last February. This work is supported by the local church; and while I was away on the famine relief work, Mr. Hsia, the evangelist at the hospital, made monthly visits to Liang Yuen and looked after the work there in general and examined the school work. The school there is doing well.

DOES IT PAY TO OPEN GIRLS'
SCHOOLS IN CHINA?

EMMA A. LYON.

A number of years ago a small bound-footed girl was brought to our school from Wuhu. Having been brought up in a heathen home she had already learned to lie and steal and did not, in the least, control her temper. Of course, we had a good deal of trouble with her. During the Boxer trouble, when the school had to be closed, some of the girl's relatives tried to get her married to a boy to whom her mother had engaged her several years before. She had learned of Jesus in the school and got a taste of learning, so wished to return to school. She said she would not get married, as the one to whom her mother had engaged her was not a good boy.

When we opened school, So Ing (that was her name) was sent to accompany her little sister, but she was expected to return to get married. She refused to go back, saying that she would jump in the river before she would marry that boy. After we got the consent of the father-in-law, I paid off the engagement money and the girl was free. She remained in school until she graduated. She was converted during Dr. Li's meetings and became one of the most consecrated young women I have ever known. I have never seen a greater change in the life of any person. For six years she has been helping in our school and preaching to the women. In February she was married to a man of her choice, and has been living in Hankow ever since.

Last Sunday I received a telegram telling of her death. She died after an operation for appendicitis. Her husband writes of her as follows: "While still living, she acted her best, both as a follower of Jesus Christ and as a wife. When I think over her example of life, I am the sadder still to think that she should be taken away from me. But, anyhow, I think this must be God's will." After telling of her operation, he says: "A little after five o'clock she became brighter and began to offer prayers to the Lord. While praying, she confessed her sin for neglecting her duty for His work and asked for forgiveness. She then asked God to heal her quickly, if it was his will for her to live longer and to do work for him, but if it was his will to bring her home, she asked that she might be taken as soon as possible. After prayer she sang the first stanza of 'O Dzwei Chi Djou Yin Dan Chen Huen.' (Just as I am.) She could say the first line of this

stanza distinctly, but the next three lines she only gave the tune. After singing, she repeated the Twenty-third Psalm. The last word she said was, 'I am sorry to leave you alone, but the Lord is sitting here in the room, smiling on me. I am going.' She then seemed to call to the Lord, asking him not to go so fast, and after that she gave up her life. Judging from the peaceful way in which she died, I think she is happy in the old home."

May the life of this woman, who came out of darkest heathenism into the light of God's own life, be an inspiration to us all to do what we can to help others like her!

PHILIPPINES.

REPORT FROM LAOAG.

DR. C. L. PICKETT.

A tabulated record for the month is as follows: Major operations, 3; villages visited, 4; conversions, 5; inpatients, 10; professional visits to the sick, 23; minor operations, 34; treatments in the hospital and dispensary, 1,219.

Mr. and Mrs. McCallum came up from Vigan early in the month with their baby, who was very sick. The disease did not yield to treatment. We called Dr. Lemon for counsel. Still the child's life hung in the balance. When the time came for Dr. Lemon to return to Manila, Mr. and Mrs. McCallum determined to return with him to see if any assistance could be obtained in Manila. The child, according to the latest reports, seems better. We are hoping for the best. Miss Siegfried has had an attack of inflammation of the liver, with threatening abscess. She has also had amoebic dysentery. She seems better now and we are hoping for a complete recovery. Our youngest boy had four days' attack of break-bone fever, which was unusually severe. As that began to pass away, it appeared that he had bacillary dysentery. He is very weak, but able to be out of bed most of the time.

The contractor is making progress on the hospital, though the work has been hindered considerably by abundant rains. The concrete walls of the new part are up above the first floor, and some of the window frames of the upper story are in place. He thinks he will be able to have things pretty well finished by the end of the year.

The financial end of our work is not keeping up as well as usual. Last year the rice harvest was less than half as large as it usually is. As a result, thousands of families are in actual want. The fact of this

is seen in our medical work because the number of free patients is increased and the number of those able to pay only a of relief, short of three or four months, in ordinary years. We started the year with five hundred dollars ahead. That is practically all used up, and there is no prospect of relief, short of three or four months, in any case. Whether we will have to call on the Society for some assistance before the end of the year or not remains to be seen. This shortage is especially annoying this year, as we had hoped to have some margin to go on to help out in furnishing the hospital. Then, with the starting of the hospital, our expenses will be increased as we will be under the necessity of taking on some new help, both in the way of hospital servants and nurses.

Until the present rains began and Miss Siegfried's sickness, our Sunday school had been the largest in the history of our Laoag work—the actual attendance running over a hundred for several Sundays. Owing to Miss Siegfried's endeavors, also, a number of students are helping in Sunday afternoon Bible classes. Five of these classes are maintained regularly now, and sometimes there are one or two more. In this way from one hundred to two hundred children are reached, the most of whom do not attend the regular school.

Owing to storms and heavy rains there has been no outgoing mail since I began this letter—a week ago. Instead of Miss Siegfried getting better, she had a setback last week and is again confined to her bed. She is very sore over the region of the liver and, while we are trying all the remedies we can, I fear an operation will be necessary. It appears to me that she has a liver abscess, and possibly there are several. She may not be able for active service for some time. I would therefore respectfully call attention to the fact of a new worker for Laoag Station as quickly as possible. With the hospital and medical work and the hospital building on hand, it is simply an impossibility for me to supervise the evangelistic work and visit the outside congregations as they should be visited. Even when Miss Siegfried is well, she can not do the traveling about that ought to be done among the churches. Then, too, the middle of the coming year she will return on furlough, and if there is no one else to come the work of the station will be greatly handicapped. I trust you will give this matter both careful and prayerful consideration and will be able to have some one in readiness ere long. We are rejoicing over the coming of Dr. and

Mrs. Kline and over the appointment of J. B. Daugherty, but neither of these can help the Laoag Station directly.

BAPTISMS IN THE MANILA DISTRICT.

LESLIE WOLFE.

Higino Mayor baptized a student of the second year of high school to-day. The writer baptized a man and woman last Sunday at the Central Chapel. Brethren Elbridge and Dovey for the past six months have been conducting Sunday evening services for English-speaking Filipinos, that are well attended and steadily growing. Our brother, John H. McQuarry, sailed for America the fifteenth of this month.

The brethren at Cavite, province of Cavite, are planning to build a new chapel soon. The mayor-elect of Cavite came to see us in Manila and offered to give the land for the proposed chapel. Leon M. Bana, the minister of the Central Church, Manila, visits Cavite every week. He reports five baptisms there the past week. Clemente Siat baptized one, and E. Quijano two at Singalang. Two baptisms are reported from Los Banos.

The writer baptized the wife of an East Indian, who is a member with us. Evangelist Higino Mayor baptized three persons in the Sampaloc District of the city. Evangelist Simon Rivera baptized two in the city and one at the town of San Roque in Cavite Province. Two baptisms are reported from Salinas in Cavite Province. Buenaventura P. Garcia, who has been appropriately styled "the prince of Filipino evangelists," is very ill again, and it is doubtful if he will recover.

We had thirty-three baptisms in this field during August, fifteen of which were in the city of Manila. We have started what we hope will develop into a school for women workers. Three young women are now living with us and studying the Bible. We have been led to see the needs and possibilities of work by and for women through the consecrated labors of Ligoria Carmona, who has turned many to Christ the past year. She is being supported by the women of our American congregation in Manila.

Leon M. Bana baptized five at the Central Chapel, and Higino Mayor four at Pasay the past week. This district in Pasay has only recently been entered by

our workers. Large interest is being shown there, which promises to develop into an organized work. We have made the start of a hospital in Manila with six beds, all now occupied, and others seeking entrance. The beds and some other equipment are gifts of three friends here, two of whom are Roman Catholics and the other a Presbyterian.

There were twenty-six baptisms in the Manila Station during June, eighteen of whom were in the city. Our Sunday school at the Central Church is prospering with nine classes and more than one hundred students. We are trying to develop it along modern lines. We have a class of about fifteen English-speaking young men studying Moninger's Teacher-Training book, under the direction of Mr. Tilden Eldridge, agent of the B. & F. B. Society. All the teachers are required to attend the teachers' meeting every Friday night, when special preparation is made for the Sunday following.

The writer baptized a young musician at the Central Chapel this week, who has just returned to the Philippines from England, where he studied some years. He gives promise of becoming very useful in our work here. One was baptized in the Tondo District of the city. A new church of fifteen members has been constituted and a chapel built at Cabcabin, province of Bataan. Five were baptized there September 22d, by Apolonio Estrella, who is being supported by the brethren on Corrigidor Island.

JAPAN.

GOOD NEWS FROM THE SENDAI DISTRICT.

C. E. ROBINSON.

Three baptisms by Kawamura San, of Fukushima; four baptisms by Nikaido San at Idzuno. These places are in Sendai District.

Y. Ishikawa, who recently graduated from the Drake Bible College in Tokyo, has just opened a new out-station at Shirakawa. This place is about half way between Sendai and Tokyo, has a population of more than 15,000, and is in the midst of a large unevangelized region. The Methodist Church has one small congregation there and the Greek Church also is doing a little work, but otherwise the whole

field is open. The union committee on the distribution of mission forces in Northeast Japan recommends that the Churches of Christ Mission put a missionary family at Shirakawa. Pray for our young evangelist who is there now, that like Philip at Samaria he may preach the Christ, and that the multitudes may give heed with one accord to the message, and that there may be much joy in that city.

The missionary community in Karuizawa, where hundreds assemble every summer to escape the heat of the lowlands, has been greatly blessed this year by the presence of Dr. W. W. White and Miss Caroline Palmer, of the Bible Teacher Training School, New York. They conducted classes three hours every day for two weeks, and despite many other meetings and outside attractions, their Bible classes were well attended. They raised no critical questions, but taught the Bible itself. The missionaries appreciate constructive teaching.

FROM OSAKA.

M. B. MADDEN.

We want to thank you for the fine folding organ that came to us last week. We thought it was to be a \$25 one, but from the catalogue enclosed with the organ, it appears that it is a \$50 instrument. It is a beauty and came in fine condition. Had to pay a little over \$5 for duty and freight to Osaka. I took it out to Gose, where we have an evangelist and also a woman evangelist located. It would have made every one who contributed towards the purchase very happy, I am sure, to have seen the happiness and to have heard the expressions of thanks of the Christians there. It will help greatly in the work.

We had a great meeting last night at the church here. It was a magic lantern meeting. The house was packed full and we were not able to seat all the people, and even the entry was full of people standing. We believe it will help all our activities. The Japanese preacher and I took turns in explaining the pictures. Could you get me about fifty new pictures on the life of Christ and about fifty pictures showing the work of Sunday schools, orphanages, charitable work, church work, different industries, and scenery? I need them very much, as what pictures I now have are very old. I would like to do more of this kind of work and it takes many pictures, more than I can afford to buy myself.

INDIA.

THE VALUE OF A HOSPITAL.

MR. W. B. ALEXANDER.

A mission hospital is a most fascinating place. There are so many dreadful diseases in India, such pitiful cases, so much suffering that can be removed by proper attention, and it seems so wonderful a thing to be able to relieve these distressed people. Could the doctor do no more than alleviate the physical suffering of India's masses, I know of no more worthy or more satisfying calling than that of the medical missionary. But that is only a part of his work. Dr. McGavran reports 2,570 treatments in August. What does that mean? Not only that she has cured or helped these hundreds of sick people, but also that either they or their friends have heard the gospel, for practically no one leaves our mission hospitals without having heard of the Great Physician. And this work is so constant. Itinerating evangelistic work must be stopped, to a certain extent, through the rainy season, schools have their vacation, but the medical work, like the brook, goes on forever.

Besides the actual number of treatments and the actual number to whom the Story is told, we must bear in mind the remarkable influence that the medical missionary has in the community. Whatever the status of our other missionaries, our physicians, probably without exception, are popular with the people among whom they labor. Remember what our doctors in China have done for that country in these days. There is no more powerful agency for the up-building of the Kingdom of God in this or any other heathen land than the *consecrated* medical missionary.

These are some of the reasons why we pray that when you send an evangelistic missionary to reopen the work in Hatta, you may send with him a doctor.

Damoh.

HARDA SCHOOL NOTES.

H. A. EICHER.

The Harda High School has just closed the greatest month in its history. In the high school department alone, exclusive of the middle school, the enrollment for July was 146, the average attendance 115, and the receipts from student fees \$150. Owing to government regulations, which have increased the rate of fees, as well as to the larger enrollment of students, the fees

have been steadily increasing each year. In the four months of this new school year we have received \$390. This is more than half the amount we received all last year and more than the total amount received the year before. In one class alone there are about seventy-five students, more than we can crowd into any one room and more than can be managed by one man, so we have been compelled to divide the class and let one part sit on the veranda. Thus it is necessary for me to give an extra period each day teaching the Bible. This makes the day very full, but we rejoice in the larger opportunities of teaching God's Word. We are looking forward with great anticipations to the time when we shall have the new high school building where we shall have accommodation and equipment for more satisfactory work. As yet the land has not been secured, but we have prospects of being able to close the deal at an early date.

The primary schools are all progressing well. However, the other week we had an interesting excitement among the children of several of our schools, which shows that the work of Christian education is still a great way from having accomplished its full purpose. During some heavy rains a railway bridge was washed away 500 or 600 miles southwest of us. So one of the old heathenish rumors, that should belong alone to the dead past, was effectually circulated in Harda that some government officials have come to Harda and are catching children, taking them to the station and sending them off to be sacrificed for the building of a new bridge. It is an old story that the English must sacrifice a great number of children to the gods for every great railway bridge they build, to insure the success of their work. Is it not strange that after so many years of Christian teaching, amid the prosperity and blessings of English rule, and with many English people living in the midst whose lives are known, who are benefactors of the people, and whose very presence and work testify against such idle reports, that yet such baseless and pernicious reports should find credence in the minds of a great number of people? For several days our schools were quite noticeably affected in their attendance by this report. The mothers of some of the children who did come to school came and tried to take their children away again, and others begged the teachers to protect their children, while some of the mothers stayed about the school all day. Yet no children were ever missed, and the rumor was soon forgotten.

and the children came back to school as before.

On the first day of this rumor was held the All-India Scripture Examination of the Sunday schools, and the attendance at that was also affected. A number of the children stayed away on that account. Yet we had a good day. Twenty Christian boys and six Christian girls took the examination, but the best thing is that from the Sunday schools held in our primary schools sixty-seven non-Christian boys and eleven non-Christian girls took the examination.

BILASPUR NOTES.

P. A. SHERMAN.

Three or four years ago Miss Haight opened a school here in Bilaspur for boys of the sweeper caste—the lowest caste. It was designed to teach only four grades, as very few low caste boys would be allowed by their parents to remain in school longer than was necessary to complete the fourth grade. However, in July one boy was passed out of the fourth grade and as he wanted to go on in school, a problem confronted us, for government schools do not teach this class of people, and hence it seemed our duty to arrange for his further education. Miss Ennis, who is now in charge of the low caste school, spoke to me about admitting him to our boys' middle school (six grades); I saw no objection, so he came over. Our school is not a high caste school, though there are none of the lowest or sweeper caste boys in it.

When the boy came, several of the older boys of our school asked if I were going to admit him. I said, "Yes, why not?" They said if I did, they could not come, for they could not sit in the same building with a sweeper. The class in which the boy was to be was in the veranda of the school building, so I explained to the school that only one class would be affected by his presence and that the rest of the school ought not to object. They met this, however, with the objection that the head master might strike the boy with a ruler and then later punish them with the same ruler and thus defile them so that they would have to ceremonially purify themselves before they could enter their own homes. I tried to make them see that this boy was just like all other boys, and so long as he kept his body and

clothing clean he could not defile them. I further explained that our schools were open to *all*, regardless of caste, and that we could not turn any one away simply because he happened to be born of low caste people. Then a strange thing happened. Hindus and Mohammedans, alike, rose as a man and walked out of the school, leaving us seventeen Christian boys and one sweeper. We all felt sure the higher caste boys would eventually come back, but the whole thing was ended when we found we had acted contrary to government rules by admitting the boy in the middle of the school year. He is back in Miss Ennis' school, but the problem still confronts us. What shall we do with the boy next March when in the regular way he applies for entrance to our school?

Last week our evangelists became very much excited over the fact that a Mohammedan Mouli (exhorter) was in town and preaching openly in the bazar against Christianity. I went to hear the man and found he was trying, as most Mohammedans do, to prove that Christ was not and could not be the *Son of God*. The next day he asked our men to meet him in debate. Our men wanted to do so, but I would not let them. The Mouli was not a man who would meet them in honest discussion, but he was a trickster and a juggler of words. Finally the man sent word he would like to meet me in at least a social way, so I replied that I would be glad, indeed, to meet him and stated a time for a meeting at the church. Imagine my surprise when at the appointed time I found between seventy-five and one hundred Mohammedans at the church. From this I knew that he was determined to debate. At the same time I became more determined than ever that we would *not* debate. We conversed pleasantly for some time. He has been quite a traveler, having visited Mecca, Medina, Constantinople, Jerusalem, etc. He informed me he went to the last named place to *study* Hebrew and was there a month. He was educated in a Presbyterian mission school in the Punjab. His motive seemed to be more to tear down Christianity than to build up Mohammedanism. He has departed from our midst, and we are all glad.

Bilaspur, C. P., India.

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